CHRISTIAN OBSERVATIONS AND RESOLUTIONS.

OR,

The daylie practise of the *renewed man*, *turning* all occurrents to spirituall *uses*, *and these uses to his vnion with GOD.*

I. CENTVRIE.

VVith a Resolution for Death, &c.

Newlie published by Mr WILLIAM STRVTHER, *Preacher of the Gospel at* EDINBVRGH.

Ecclesiastes. 2. 14.

The wise mans eyes are in his head, but the foole walketh in darknesse.

EDINBVRGH,
Printed by the Heires of Andro Hart.
ANNO DOM. 1628.

TO GOD ALMIGHTIE, GRATIOVS, MERCIFVLL, &c.

FATHER, SONNE AND HOLIE GHOST.

His most vnworthie Seruant thristing his glory in the Saluation of the Saints.

Mr. W. STRVTHER.

THESE *first fruits of Thine owne Grace in mee, I offer to Thee, O Fountaine of Grace: Thy thoughts are pretious to mee, and thy Meditations sweete. All the desires of*

mine heart is to Thee, and to bring thy Saiuctes to thy fellowſhip, that in that vnion, they may enjoy Thy ſelfe, and partake true Happineſſe.

Bleſſe all meanes vſed to that good end, that they may proue meanes of thine owne choyſe, and worke. But aboue all, ſhedde abroad Thy loue in the hearts of Thy people, then our preaching and writting will bee either leſſe needefull, or more fruitfull. Thou haſt wono to Thy ſelfe for euer the heart that is deepelie affected with the ſenſe of Thy loue: Thou knoweſt that it can no more byde or reſt off Thee, than a ſtone of it ſelfe can hing in the aire.

While I thinke of Thee, my thoughts increaſe themſclues, and while I preaſſe to expreſſe them, I can not ſatisfie my ſelfe, in that expreſsion. Thou art in the heart that loueth Thee truelie, and that heauenlie affection ouercommeth it twiſe; once

in

in vnſpeakeable ſofining ſweetneſſe; nixt in an vnſufficiencie to vtter it: But this is ſome remeede, that it can poure it ſelfe immediatelie vpon Thee: Words & writes come ſhorter than thoughts, and thoughts ſhorter than the affection, the onelie juſt and equall expreſsing of the affection, is to thruſt it ſelfe on Thee, and to adhere and inhere in Thee continuallie. It ſufficeth mee, that Thou knoweſt mine heart, and thine owne worke in it.

Let the Meditations of mine heart and the words of my mouth, bee acceptable to Thee, O GOD, my Strength, and my Redeemer, and direct Thou the workes of mine hands, *that all may ſerue to the magnifying of Thy glorious Grace, and ediſying of thy people.*

AMEN.

TO THE CHRISTIAN Reader.

THE preſent time (Chriſtian Reader) both offereth theſe obſeruations to me, and throweth their publication from mee; None walketh with opened eyes, but theſe and the like ſhall occurre vnto him. This time of the Goſpel aboundeth in the meanes of ſauing knowledge, but few partake it: The moſt part brutiſhlie neglect it; other in their ſearch are carried on the by: Seeking, affecting, and reſting on triſling knowledge as on happineſſe; and many who in ſome ſort find it out, doe ſeparate from it both affection & action, & ſo preuailing Atheſme, giueth thee effront to ſauing Knowledge & Grace in the Goſpel: But the Sun ſendeth a quickening heate as well as a ſhining light; and man is borne with heart and hands, as well as with eyes: The worke of light is to diſcouer, but affection ſeparateth vs from the diſcouered euill, and ioyneth vs to the knowne Good; and to walke in the direction of that Light, and the diſcerning

of

of Affection is to know sauinglie.

It is the best knowledge which is about the best things, and needeth least change at Death. To know GOD and our happinesse in Him, hath no change at Death, but in the degree aduancing to perfection: As other thinges, so other knowledge will then vanish: This is the affectuous and actuous Knowledge according to godlinesse, *wherevnto I labour in the Lord to stirre Thee vp: That knowing GOD in Christ, thou may liue in Him, and walke in Him: The sense of a God-head, is the marrow and kernell of Christianitie: Without this all our knowledge is but a carcase of knowledge, & wee our selues the carions of Christians.*

The Lord worke these good things in thee, and thee to his Image, to fill Thee heere with Grace, and hereafter with glorie. Amen.

Thine in the Lord,

Mr. William Struther.

CHRISTIAN *OBSERVATIONS* AND RESOLVTIONS OR The daylie practiſe of the *renewed man, turning all* occurrents to ſpirituall uſes, *and all theſe uſes to his* union with GOD.

1. *The Chriſtian Furniture.*

THREE thinges are neceſſar for our Chriſtian walking, the right end, the ſtraight way; and a good Guide: And all theſe are to bee found in God alone; his glorie is the right end, and the high way to this ende, is his Word; and himſelfe the onelie Guide; yea, hee himſelfe is all theſe three: *Hee is the Way, and the Trueth, and the Life*; for

for wee are led by his Spirit in his will to himselfe. His presence in mercie giueth vs all this furniture, and without it euerie man goeth astray; some seeke the right end, but choose not the straight way: some find the straight way, but seeke not the right end: in place of God they seeke and follow themselues; in all their businesse, they aduance not one foote from their first and naturall condition, but are more drowned in miserie, than at their birth.

The truelie godlie come to this threefold blessing: The more sincerelie they intend his glorie, the more sure are they of his direction and guiding: This is Abrahams walking before God, and Enochs walking with him, and Paul his walking in him. The present fruite is answerable to such grounds, a certaintie to obtaine such an end, because of the way and Guide, a securitie in that way, and a joy in the conscience of rhem all. The conscience of the sinceritie of our intention, of our endeuouring to find

find and walke in the way is a great degree of his preſence in grace, & a preſage of his preſence in glorie: The Soule that laboureth for this ſort of walking in this life, ſhall bee with him for euer after this life.

The moſt part of men proclaime to the world, that they haue neuer thought earneſtlie of this Iourney: Their furniture is rather for Hell (if ſuch a Iourney needed furniture) then for Heauen: They take this worlde for their home, themſelues for their end, their Guide, and Guarde, looſing their heartes to all vngodlineſſe and vnrighteouſneſſe: But the godlie know they haue no byding citie heere: therefore, they ſeeke for one to come, and deale with God for this prouiſion in ſo dangerous a way. Hee may bee ſure of that end, who is guided and guarded by God in the way to it: Hee who is now alwayes in God, muſt bee with God for euer. *So hee guideth his owne with his Counſell, and afterward bringeth them to his glorie.*

2. The

2. Operations of Gods *Spirit are powerfull.*

THe working of Gods Spirit is neither at our desire, nor our direction: *Hee bloweth where hee listeth, and GODS Kingdome commeth not by obseruation*: Our euill deseruing hath more power to stay him, than our desires to set him on worke; omissions grieue him greatlie, but commission of grosse sinnes grieue him more, they can procure both the intermission of his worke, & a temporall desertion, though hee neuer depart simplie from the Elect. Wee can not fore-see his comming, but wee may feele his working. The worke it selfe telleth vs that hee is in the worke: When hee lurketh, what confusions in the minde, and disorder in the heart? In great businesse we make but slow speed, all is in a manner forced, and nothing doeth promise the desired successe.

But when hee showeth himselfe, O what

what a change in the Soule! Illumination is great in the varietie, and the clearnesse of light, and euerie power hath the owne seale stamping the heart, all goeth then so easelie, as the Soule sufficeth not to take vp particularlie his working. In that diuine worke, it findeth the power of a diuine Nature; no creature can either worke so mightily in vs, or affect vs in that kinde or degree. It hath more increase of light, affection, sense, and sweetnesse in one houre, than in some other moneths. As the Soule moueth the bodie, so hee moueth his giftes and graces in vs, which are as a carcase without him: Hee is both the worker & teacher of his own operations; & moueth vs to mak due use of them, his desertions are grieuous, but his felt operations doe largely recõpence that grief.

It is good both to feare & eschew his desertiõ, but when we find it to comfort our selfe in the remembrance of his bygone, and assurance of his future working to our former joys. His work is euer

powerfull

powerfull, but not euer ſenſible. We know that the hand of the Horolodge hath moued, when it commeth to the houre, but our ſight diſcerneth not the mouing of it: His worke is oft-ten ſecret to vs, and yet forcible; Thereby our condition is changed to the better, though we obſerue not aye the progreſſe of that bettering: When hee both worketh in vs ſauing Graces and a feeling of his worke, ſo that his worke, and our ſenſe of it doe meete together, that is our vnſpeakable Ioye.

3. The fruitfull worke *of our thoughts.*

AS our thoughts are called light, ſo is our accompt of their worke: They are reſtleſſe, and wee are careleſſe what and how they worke; no man can hold them within; both outward things draw them out, and themſelues are giuen to wandring, euen while wee are muſing

to

to hold them in order, as water they ſlide away: In their going out they carrie the ſoule with them, and at their returne, report ſome fruite of the matter which they conſidered. But many doe neither obſerue their going out, nor their returne, they let them out on euerie thing, & mak uſe of nothing, & ſome are worſe in a profaine libertie, they ſend them out on impious and naughty matters, and take them home fraughted with pernicious and ſinfull reports.

God hath giuen vs our Soule for a better uſe, as he hath ſet it in the bodie to quicken and moue it, ſo alſo to keepe a fruitefull intercourſe with outward things: If it went ſimplie out of the bodie, death would follow: If it remained incloſed in it, there could bee no intercourſe with outward things: God hath appointed a midde way, that the ſubſtance of it ſhall abide in the bodie, but it ſendeth out the thoughts as ſearchers and intercommers.

Our beſt in this kinde, is to follow Gods

Gods appointment, not to let our thoughts wander rackeleſlie, but to ſend them in order, not on euerie trifle, but on good things, and at their returne, to receiue their worke in order. A wiſe Soule in this Thought-work, is as a Bee-hyue, all the powers are in labour, a continuall going out, and returning: no power idle, and none returne emptie, and all their obſeruations as Honie laid vp for uſe: It gathereth and diſgeſteth in it ſelfe a ſubſtance, & maſſe of purified knowledge, and that for affection and action, and all of them for the obedience of God and union with him.

Fixed endes make an well ordered and fruitfull courſe: It is good to intend the good of our callings, and then to ſet our Thoughts to worke about the way: Painters draw firſt the lines, & thē fill vp the ſpaces, & compleat the portrate: And Froſt turneth firſt the face of water in hard lines, and then equalleth all with yce: And the bodie of a childe in the wombe, hath firſt the noble partes framed

med, then all is filled vp to the comelie proportion of a bodie: So the bodie of profitable knowledge hath first the noble partes framed in our fixed designes, then the enterjected spaces are filled vp by the Minds daylie labour. A ball striken in the open fielde goeth straight out from vs, but in a Tinnice the wall maketh it returne to our hand: So if our thoughts goe out rackleslie, they euanish: But if wee hem them within the compasse of fixed intentions of our calling and particular taske therein, they come home with pertinent obseruations: In the first case they are as the Rauen fleeing about the Arke of Noe, but not entring in it: In the next they are as the Doue, returning wearie at Euening with the fatnesse and peaceablnesse of the Oliue.

4. Gods peace a sweete *Vade-mecum*.

HEalth of Bodie, and peace of Conscience, are two substantiall blessings: Without them other blessinges are not pleasant to vs; and this Peace is better than Health, as the Soule is better than the bodie. The ground of it is Gods free loue; the price of it, Christs satisfaction; the worker of it, Gods owne Spirit, the mettell vpon which he stampeth it, is a good Conscience; the fruite of it, the *ioye* of the holie Ghost. It cannot bee keeped, but by great circumspectnesse: Sathan cannot endure such a Iewell in the midst of his kingdome. *It is vineger to his teeth, and smoak to his eyes*, to see Gods children full of this peace in the midst of all his snares, wee haue it in the world, but not of it, neither can the world know it, nor giue it, nor take it from vs. It sweetneth the bitternesse of our afflictions, and doubleth the sweetnesse of prosperitie: Goe with

with it whither wee will, we haue a better jewell in our heatrs, than all the treasures on earth.

O what comfort is it! when wee lift vp our heartes to GOD, and hee meeteth vs with ſoftneſſe of heart, and joye in Spirit, when hee maketh the beames of his face in Chriſt to ſtrike on our Soule, to warme and quicken them, and doubleth his grace in vs, in the conſcience of theſe things. It is Gods ſeale in the godlie, but the wicked neither haue it, nor care for it.

A wonder it is, howe men can liue in the world without this Peace: Non can well liue in a Kings Court or Countrie, without his Peace. And how ſhall they liue in the world his great familie, and not care for his fauour? And yet men vnder their Kinges wrath may lurke in their Dominions, but no place can hide them from God: There is ſmall appearance, that they who care not for this Peace, doe know God; ſtrangers taſte not of this Ioye, but Gods children,

who know the worth of it, will not value it with all the world: For worth, it passeth all vnderstanding, and for use, *it guardeth the heart and mind, in the sauing knowledge of the Lord Iesus Christ.*

It is sweete in our life, but shall bee more sweete at our death, then we shall see his face not frowning, but smiling on vs; wee shall not bee amazed, but rejoyce when hee commeth with his messenger death, to loose our bands: Who can conceiue Simeons joye, when hee song, *Now letteth thou thy seruant depart in peace?* Hee could neuer haue so spoken of death, without this Peace, and a sure ground had hee, for his eyes did see, his armes did carrie, and his heart was full of the Saluation of God, the Prince and pryce of this Peace. It is a guard in our life, and a bridge at Death, to set vs safe ouer the gulfe of miserie, and enter vs in Heauen.

5. Wee

5. Wee are fooles *about Happineſſe.*

OUr greateſt folie is where wiſedome ſhould bee greateſt, euen in the chooſe and purſute of true Happineſſe: Wee cannot heere poſſeſſe all thinges, and yet confuſedlie wee couet them, & when wee chooſe one of them, it is not the beſt, but the worſt of all, in ſo farre as wee make it our beſt. God is to bee ſought aboue all, hee may bee ſeene and found of all, yet the moſt part knoweth him not, and ſeeketh him not. They profeſſe wiſedome, but they practiſe folie herein, they are not ſpiritually daintie either in chooſe or their affection, any thing contenteth them: The baſe lump of the earth and vanities of it, are felicitie to them: And though there be ſome choyſe bleſſings in the world, they light rather on the traſh, than on the good ſubſtance: As they paſſe by God himſelfe to his gifts, ſo among his gifts,

they misse the corne, and choose the chaffe; Neither doeth their folie stand heere, it can imagine to it selfe an happi nesse in this miserable miscarrying.

This is indeede a fooles Paradise, a conceate plat-formed by our selues: we are delighted with these vanities, and captiued by them, which proueth our naughtinesse. Raw and rackelesse choosing, maketh faint pursuing. True Happinesse, as all true good, hath an alluring and drawing vertue, and the godly by their inclining &yeelding dispositiō to it, are made partakers of it to their happines: Their care about it, is as far aboue other cares, as it selfe excelleth other things.

If this rule bee applyed to mankinde, how few shall bee found in the way of true Happinesse: Profesſe with men, and imagine with themselues as they will, there is none appearance, that either they haue found the alluring power of it, or rendred themselues in their greatest desire and care, for the obtaining of it. It deserueth the flower and prime of all

all our labours, and their ſmalleſt remaines may ſerue other trifles: But when this order is inverted, ſuch men lye as faſt in miſerie, as they are blinde and lazie in the purſute of true Happineſſe.

If true good haue drawen vs forceblie to it ſelfe then wee cannot but ſeeke it earneſtlie. This is true Wiſedome, to paſſe by all thinges, that wee may finde God: To count theſe deceiuing imaginations about Happineſſe, to bee tyrranous foolries, in the midſt of ſo manie euils in the world to find out the good, and among ſo manie goods, to finde out the true and beſt good, euen our good God, and reſt on him.

6. Death ſurpriſeth the *moſt part of mankind.*

MAnie are on their death-bed before they thinke rightlie of life: They are going out of the world, while they begin to know wherefore they came in

it: Wee come in it for this great busi-nesse, to saue our Soules, in the Faith and obedience of God; but when wee haue time to doe it, we forget that busi-nes, and then begin to thinke of it when the time appointed is gone: We spend much time in doing nothing, and more in doing euill; but little or none in that great matter wherefore wee were borne.

The life of sinne is in vs before the life of God, and fearing the owne ejection, preoccupyeth the other, and taketh all time to it selfe. And mortalitie seasing on vs in our conception, before our per-fect life, subjecteth vs to inevitable death before wee liue the life of God.

The Soule must bee in perplexitie at the houre of death, that seeth the day spent, and that assigned businesse not begun: A Traueller that seeth the Sun setting when hee is entring on the jour-ney; must bee agast, the Euening of the day, and morning of the taske doe not well agree together. All the time that remaineth is too short for lamen-

ting

ting the loſſe of bygone time, and if Gods mercie did not infinitelie exceed our euil, none could be ſaued after ſuch a neglect. Time bygone cannot retume, but may be redeemed, and this redemption is not in the extent of the worke, but in the equiualence of it; God worketh not by ſuch lent proceeding as hee doth in them that ſpend their time well, but at once hee perfecteth them: as hee pardoneth their ſinne, ſo he perfecteth their ſanctification. Though God doe this in ſome, yet he biddeth all uſe their time well, while it goeth. The fruitfull uſe of it may coſt vs the loſſe of manie trifling joyes, but that ſhall bee recompenced with ſolide fruite.

Fearfull will that encounter be, when grimme Death findeth a man in ſinne & careleſneſſe, he muſt cry in the bitternes of his heart, *Haſt thou found me mine enemie:* But when it findeth vs in our worke, and at peace with God, pleaſant will bee that meeting: It is Gods meſſenger to looſe vs out of the yoake, and bring

bring vs to our promiſed and exſpected reward. How joyfullie ſhall that Soule goe to God, that hath ſo liued, as euer in the worke wherefore it came in the world: When the Conſcienee at death ſaith to God, *Lord, I beare this man record, that hee hath worne himſelfe, and ſpent his time in ſeruing and obeying thee.* This teſtimonie is ſweete in our life, when wee lye downe at night wearie of our labour, ryſe earlie to it againe, and are croſſed for our fidelitie in it, but more ſweete in our death.

That man is bleſſed, whoſe way, and journey, time, buſines, & breath goe altogether. The Apoſtle cloſeth all ſweetlie, *I haue run my race, I haue keeped the faith, henceforth is laid for mee the Crowne of Glorie*: Hee who liueth the life of the righteous, ſhall die the death of the righteous, and ſhall not bee ſurpryſed of Death.

7 The

7 The great profite of prayer

SOme ſpirituall exerciſes augment light, as *Reading*, *Hearing*, *conference*: other augment life and affection, as *Meditation*, and *Praiſe*: but *Prayer* is for both: It openeth the minde to ſee more clearelie, and ſoftneth the heart to bee more ſenſible, the light of God ſhineth then moſt fullie, when wee ſee our God and our ſelues in his light, and the fixing of our minde on him, cannot but draw our heart to him, the more clearelie wee ſee him, the more wee loue his goodneſſe, flee his offence, and burne in greateſt deſire of his union in Chriſt: It ſetteth all the powers of the Soule on all the reuealed properties of GOD, and powring out it ſelfe on him, by all theſe receiueth the influence of his goodnes moſt fullie and ſenſiblie: *Faith*, *Hope*, *Loue*, *Delight*, and all other Graces are herein buſied on their ſweeteſt worke, and God in Chriſt, comming downe

downe to our weakneſſe, draweth vs ſo neare to him, that wee may *taſte how good and gratious hee is.*

It is the moſt immediate worſhip of God, wherein wee draw neere to the Throne of Grace, and adore an incomprehenſible God-head in Chriſt; wee are thereby not onelie for the preſent filled with Loue, Reuerence, and feare of a divine Majeſtie, but at other times holden vnder that ſame diſpoſition: We know wee are euer in his ſight, and remaine in ſome meaſure affected to him, as wee are in the time of prayer. Beſide the great bleſſinges that wee obtaine in it, this is a great one, that by daylie ſtanding before God, wee know him more and more to our union with him: No Soule can ſeeke his face, and ſee him daylie, but muſt affect him, and render it ſelfe abſolutelie to him. The diſpoſition to it, the worke of it, and the fruite of it, are three great bleſſings.

Poperie is mercenarie, and doeth no ſeruice to God, but vnder name of hyre:

So

So is it in prayer; they haue proclamed to the world, that they know neither the delight nor fruite of it, while they call it a laborious worke, & put it among penall ſatisfactions. If they had the Spirit of adoption, crying, *Abba Father*, they could not haue ſuch pleaſure as in that exerciſe: no; there is no greater torture to a deuoute Soule, than to bee ſtayed from it. The heart-ſcald doeth not ſo vex the ſtomacke, as theſe impediments doe the Soule.

The impreſſions of God are ſo ſtrong in that heauenlie conference, that nothing can counterfit them, and our contentment ſo ſweete by that ſenſe of his loue, that no humane delight can equall it. When our heart is taken with a delight to pray, we haue found a compendeous way to know God ſauinglie, and *to bee taught of him*: Next to his holy word, the impreſſions and affections obtained in Prayer, are two cleare Commentaries of his divine properties.

8. Fruitfull

8. Fruitfull labours *in our callings.*

OUr Soule hath the owne measure, which it can not well exceed; within that compasse it worketh easily & profitablie: Without it, and aboue, there is great toyle, but no fruite. In our calling and gift wee may doe something, because of Gods ordinance & promise: But without them wee are out of our sheets, and haue neither a promise of his presence or blessing: Yet in our calling and gift, wee may exceede, if wee reach vs further than the measure of our gift promiseth: As God hath distinguished men by callings, so by giftes in a calling, and men of that same gift by sindrie degrees of the gift.

The lacke of this consideration, maketh so many crosse themselues, and others, and forceth God to mis-know his owne ordinance, while they walke not as hee appointeth. While euerie man will

will doe euery thing, no man almoſt doeth any thing as hee ſhould. Our gift and meaſure of it, is our Talent: and the labour of our calling, is our exchange: According thereto, our place is reckoned, both in mankinde, and the Church, & ſo our reckoning wil be at the laſt day.

It is wiſedome to conſider our Calling, Gift, and meaſure of the Gift: The Calling giueth authoritie and power: The Gift, ſufficiencie: The meaſure of the Gift, dexteritie: And all of them in this harmonie promiſe a bleſſing. The Calling preſenteth the taſke to vs: The Gift, the parte of it: And the Meaſure, the degree of the taske: To labour without a Calling, is curioſitie: Without a Gift, is preſumption, And without a Meaſure, is a fooliſh ouerweening and ouer-reaching, it is an abuſing of the worke, our Gift and our ſelfe.

Hee ſhall not bee aſhamed of his reckoning, whoſe labours haue beene all within the bounds of his Calling, and their Meaſure within his Gift & degree.

As

As God hath firſt bleſſed him with the honourable imployment of a Calling, and next, with ſome ſufficiencie for to doe it: And thirdlie, with ſome anſwerable ſucceſſe: So in end, he ſhall crowne all theſe Bleſſings with acception, both of himſelfe, and his labours: *Well done faithfull ſeruant, thou haſt beene faithfull in little, I will make thee Ruler ouer much, enter into thy Maſters ioy.*

9 The world is worſe *and worſe.*

MAnie doe wonder wherefore the world is worſe and worſe, and that juſtlie how ſo bad a thing can grow in euill: It lyeth all in euill, euen in Sathans armes, and that is euil enough. It would appeare that long inſtructions, Letters, Diuine and humane Lawes, and Diſcipline, exercise of Religion, examples of Gods iudgements for ſinne might haue ſome force to mend it. Theſe would indeede

indeede proue forcible to a curable nature, but the world is vncurable.

The heart of man which is *the heart of the world*, is desparatelie and incurablie wicked. Though some men be renewed, yet they beget not renewed men, but naturall: Euerie Age commeth in with the owne guise to adde euill to the former: Their corruption letteth them not see the good of former or present times, they take hold of euill, and thinke it a proofe of their succession both to follow that, and augment it. As a kinde Burgesse in a Citie loueth the increase of common good, so euerie man the increase of the common euill of the world; how can it bee good, since it hath no good of it selfe, but resisteth the goodnesse that God offereth to it? all the sins of former Ages remaine in it, & by reason of mans great corruption, and Gods just desertion increaseth wonderfullie: And the Prince of it watchfull at all occasions multiplieth wickednesse, that God may multiplie wrath. It is kindlie

to euery thing to growe in its owne gift, good thinges by reaſon claimeth that groweth, but euill, by violence obtaine it.

Wee muſt ſeeke a new world in this olde one, for this will neuer amend: *Hee ſhall finde his life for a prey*, who keepeth himſelfe from the contagion of his time. Though wee bee ſome part of it, yet let vs not be liketo it: The new man with new grace, ſhal mak good pleniſhing for a new Heauen: when like draweth to like in the juſtice of God, we ſhall bee gathered to Heauen, while the incurable world goeth to their owne place. Hee muſt bee ſecured by ſauing Grace, who would not bee loſſed in the worlds wickedneſſe. This preſeruatiue commeth onely of God, who hath choſen vs out of the world, as hee can prouide vs peace in the midſt of it, ſo can hee preſerue vs in deſpyte of it: hee is ouertaken in the worldes ſinne, and ſhall bee involued in their damnation, who ſeeth not this common euill, and keepeth

keepeth not himſelfe from it.

We are foretold that the world wil grow worſe, and are commanded to forſake it: But the latter Ages loue it more than the former did: Doubtleſſe this is becauſe man in his tyme groweth worſe than the world: It was neuer good to loue it, no, not at the beſt; but now in the end of it, when it is worſe than euer it was, to dote vpon it, is extreame madneſſe: Such a dotage may end in a perpetuall union with it, or rather in deſtructiõ. *If we be the excellent ones of God, and Saincts on Earth*, wee are better than the world, becauſe wee are his choyſe out of it, and it is certaine that hee chooſeth the beſt; what euer wee be by nature, we are vnſpeakablie bettered by his electiõ, which maketh vs that which he choyſeth, and calleth vs to. It is therefore a frenſie to proſtitute the excellencie of Gods Image in vs vnto ſo baſe an idoll as the world.

10 Difcouerie of mans *clofed heart.*

O What a difcouerie would it bee, if mens heartes were as well ſeene as their body: Small moats goe not thicker in the Sunne beames, than mans intentions and ends: And the threed of Spiders in a wood, doe no more croſſe and woft through other, than mens wayes to their endes. It is a wonder how man, one in kinde, can be ſo contrare in their ends and wayes: And it is a ſtrong argument, that the moſt part miſſe the right end, and runne the wrong way. The chiefe good is one, and the right way to it, is onely one, but man miſſing the right, falleth in innumerable errors: And it is yet more wonderfull, that euerie man reſteth on a double perſwaſion, both that his end is good, and that his wayes will bring him to it. Neither is this all, but euery man ſetteth himſelfe as a pettie god, both for worth to obtaine,

taine, and for wiſedome to compaſſe them.

As it is Gods priuiledge to know the heart immediately, ſo is it his wiſedome to hide it from men: If all the thoughts of it were ſeene of other, there could be nothing, but a perpetuall ſtriuing in mankynd, and euerie one abhorred of other for their monſtruous thoughtes, neither the Seas, nor Africke can bring foorth ſuch monſters as mans heart in one houre. It is beſt to caſt off all wrong ends, and eſchew all by-wayes, to ſet true Happineſſe before vs as our end, and walke toward it in Faith and Obedience: Other ends will proue no more fixed, than fleeing moates in the aire: And other wayes, haue no more force to fitch theſe ends, thã Speeders threeds haue to draw a great weight.

Our heart is euer opẽ to God, let vs opẽ it to mã alſo, the words & deeds of a ſingle heart, make it viſible to man: Except they be poſſeſſed of Satan, they cannot but loue that heart, that is ful of the loue

of God: The wicked labour to hyde his thoughts, but the godly affect to haue them knowne: Hee is as the man, who craued not his house to bee so built, that he might see all mē, & none see him: But rather that all men might see him in the most retired corners of his house: Hee assureth himselfe to bee acceptable to man, if the honestie of his heart were seene.

Why may he not byde the trya'l of man, who hath already sustained the sight, & findeth the approbation of God, to the honesty of his heart? Both the vprightnes of the hart, & testimony of that vprightnes are knowne of God alone, and the vpright heart that hath them. The world will not see that vprightnesse, and they cannot heare the testimonie of it, but God approueth that vprightnesse, and confirmeth that testimonie, and the Soule that is sensible of all these, resteth in securitie.

II. Youth and old Age.

YOuth in many may bee called a fooliſh ſeede time to a mourning Age, and old Age, a bitter haruiſt to a fooliſh Youth: Though in Youth wee eſcape grieuous and ſlandrous ſinnes, yet none lacketh his ſlips and infirmities, thogh ſpeciall prouidence keepe vs from groſſe Commiſſions, yet none is free of ſinfull Omiſſions: None ſeemeth to bee more free of the folies of Youth, thā they who are ſoone called effectually to Grace, yet haue they their owne neglects: While they are keeped by GODS Spirit from fleſhly pollutions, they are caried often by fleſhly preſumption. Sathan is ſo craftie, that when hee cannot ſet our corruption to worke on the owne taske of ſinne, he can abuſe the beginnings of Grace: And ſo many vpon the cōſcience of Grace, ſoone receiued, fall either to neglect of their particular Calling, or conceating of a perfection, are careleſſe of Grace it ſelfe; their ſtrong and ſhort

beginnings, are followed with slow and weake proceedings.

These are indeede two Blessings in themselues, to be soone called to Grace, and before our calling, to bee free of grosse sinnes. Againe, these are contrare euils, to bee long of calling, and monstruous in sinne before our calling: but Sathan abuseth the first two Blessings in making vs careleſſe after our calling, as though wee needed not to bee zealous, becauſe our former life was not slandrous. And God turneth the other two to good, in making them more zealous, who were long of calling, and grieuous sinners before it. S. Paul did more euill before his conuersion, than all the Apostles, and answerablie more good after it. In euerie one there is matter eneugh for mourning to old age.

It is great cruelty in Youth, to make so noysome prouision for Age: That the tyme wherein wee looke for joy and rest, should bee turned in sorrow. Age at the best hath sufficient griefes: It is of it

it ſelfe a ſickneſſe, and a neighbour to Death and needeth not ſo bad prouiſion of Youthlie folies. But ſince the firſt cannot bee auoyded, it is better to mourne in olde Age, than in Hell fire for euer. If the Experience of Age cannot be found in Youth, let not the raſhneſſe of Youth rule in olde Age alſo.

It is better ſo to diuide our life, that there bee ſome mourning for euill, than to turne it all both Youth and Age in a ſeede time to Hell: But it is beſt of all to haue a ſeede time of Grace in our Youth for a joyfull olde Age, and to turne both Youth and Age in a ſeede time for Glory in Heauen. The godly in the midſt of their corruptions ſow this ſeed, a care to pleaſe God in a faithfull diſcharge of their Calling, is a matter of joy for their olde Age. Fooliſh Youth ſhareth vnequally with old Age: It taketh libertie to it ſelfe, and reſerueth nothing but bitter pennance to the other: If they fell not both in one perſon, it were hard that Age ſhould ſmart for

for Youths follies. It is lamentable that our firſt and ſtrongeſt time hath leaſt wit, & our wiſeſt age hath leaſt ſtrength: Wee haue wounded our ſelues deadlie before wee know our eſtate, and all our after-time is to cure theſe wounds.

O how happie is hee, whom Gods effectuall Grace ſaluteth at the Cradle! And with his firſt diſcerning, indueth him with the loue of God, his word and worſhippe, and by the exerciſe of his mind, ſoweth ſuch a ſeed of Grace, that old Age hath not a beedrole of folies to repent. *If wee learne the wayes of God in our Youth, when wee are olde, wee will not depart from them. If hee fill vs with mercie in the morning of our time, wee ſhall bee glad, and rejoyce all our dayes.* That is a commendable Youth, which is olde in Grace, and ſauoureth of the wiſedome and holineſſe of the Antient of dayes: And that is a glorious olde Age, which waxeth new in Grace, and in the newneſſe of a glorious eternitie: As that gracious Youth endeth in a more

more gracious olde Age, ſo that olde Age ſhall end into, and bee ſucceeded with an endleſſe Glorie.

12. Deuotion & Obedience *are pleaſant twinnes.*

DEuotion and Obedience are pleaſant twinnes: Deuotion begetteth Obedience, and is increaſed by it; when the Spirit is bent on God, all the Graces in it are at their higheſt extent: It cannot containe it ſelfe, but in affecting him, and delighteth it ſelfe moſt ſweetely, both in powring out it ſelfe tenderly on him, & in a large receiuing his influences: At that tyme, all impediments of Obedience, are remoued, and the greateſt ſpurres added to ſet vs fordward: Then we anſwere him with a ready heart, *Speake Lord, for thy Seruant heareth*: Soft wax is eaſilie ſtamped, and hot yron eaſilie forged, ſo the ſoftneſſe of a deuotious heart, is plyable

able to God: As it droppeth out tender affections, so it will yeelde obsequious actions to him: Disobedience commeth of hardnesse, but the heauenly warming of GODS loue turneth that hardnesse in a willingnes and affectuousnesse to him: As hee powreth in it the sense of his loue, so it powreth out it selfe in all powers on him againe.

So long as it is in this temper, God can command no vnpleasant thing to vs; though otherwise it were impossible, yet it is welcome, because of his will: This disposition in it selfe is a great degree of inward Obedience, in so great a forsaking and going out of our selfe to bee one with him: What a gladnesse is it, to haue the occasion to testifie our loue to God by Obedience? And this daughter of Deuotiō doth nourish her mother. The conscience of Obedience doubleth Deuotion: We cannot satisfie our selfe in wondring at Gods goodnesse, who hath blessed vs with the grace of sincere Obedience; that his Grace is not common

mon in commanding onelie, but a ſpeciall and returning Grace, turning vs home to him, in doing that which his commanding goodneſſe exacted.

Deuotion tyeth vs to God, and that for his infinite goodneſſe in himſelfe, & his ſauing goodneſſe communicate to vs: And beeing in ſo ſweete bands, how can wee better diſcharge our ſelfe of them, than by honouring him in holy Obedience? And the more wee diſcharge our ſelues, the more are wee bound. Euery degree of ſufficiencie to obey, and euery act of Obedience increaſeth Deuotion: The more Grace that God giue vs for Obedience, the more we loue him, & cleaue to him, as the fountaine from whom all good floweth, and the end to which it returneth.

Theſe twinnes both liue and die together: A dry and a withered heart voyd of Deuotion, is alſo barren of Obedience, and lacke of Obedience, lacketh the teſtimonie of ſtrong obeying Grace, and the matter of new and greater Deuotion.

uotion. Hee that would haue them both, let him begin at Deuotion, and the other will follow. A conſtant and tender Affection to God, meeteth not his commãds with diſobedience. Theſe twins are feete to goe to God, & wings to flee to Perfection. The firſt is a bond of our union, and the ſecond, a proofe that wee ſtand firme in that union with him.

13. Holy neceſsities *are no diſtractions.*

ALl diſtractions are not of alike nature, ſome directlie marre our proceeding, as buſineſſe without our Calling: other are ſeeming diſtractions, a buſineſſe in ſome other part of our Calling then wee haue preſently in hand: Theſe laſt are not properly diſtractions, but rather preparations. When a Paſtour is going to the Pulpit, it is not diſtraction to viſite a ſicke perſon, but rather

ther a ſanctification for the publicke work: Our task is to bring ſoules to God, and ſickneſſe is a conuenient tyme for it: Reaping in the harueſt, is as pleaſant to the labourer, as his ſowing, and to deliuer people in the hand of God, on their death-bed, is a cloſing of our labours about them: Wee ſow the ſeed of the Word out of the Pulpit, and finde the fruite of it in their affliction.

I haue often found in conference with the afflicted, and in the way going and comming from them, moe points of Meditation, than poſſibly in moe hours of reteerdneſſe. Gods ordinances doe further one another, and Obedience to them, hath euer a bleſſing following it: It is no diſtraction that ſeparateth vs not from the end, nor turneth vs out of the way. Groſſe diſtractions are more dangerous. yet if true Grace bee [illegible], we ſhall aduance our ſelues more [illegible] lie after them, and rouſe vp our ſtrength and double our care for redeming our loſſes.

A well

A well set Soule is sharpened by distractions, & turneth that impediment in a spurre: Some steppes backward, make vs aduance further in our leaping: The Soule that toucheth good but occasionally, is soone loosed from it, but being tyed to it, then incident distractions, cannot separate, but augment our earnestnesse of that union: If wee wedde our selfe to good, for eternall enjoying, no temporall distraction can diuorce vs from it. *Hee who is alwayes about his Fathers busines*, shall neuer bee distracted.

14. Fruitfull Experience.

EXperience findeth vs fooles, and maketh vs wise, if our folie bee curable, wee can neither thinke euill, to bee so euill, as it is, neither good so good, till Experience teach vs: The craft of Satha, the euill of sinne, the strength of our owne corruption are best knowne by proofe, to assay them, is to eate the forbidden fruite, and a newe degree of know-

knowledge of good and euill. The ſweetneſſe of Gods Grace, the ſauing power of the Goſpel, the tenderneſſe of Gods mercy, and the worke of his holy Spirit, are beſt knowne by Experience: This is a ſort of eating of the Tree of Life.

Our beſt is to eſchew Experience of euill: I care not how oft I haue proofe of good, but it is madneſſe to caſt vs in the Experimenting of euill; but if our fooliſhnes bring vs on new aſſayes, the next is to take in a new affectiõ to that euil, & new care to eſchew it. In what meaſure wee flee the proofe of euill, let vs ſeeke the Experience of good, though euery houre giue vs a new taſte of Grace, wee ſhall euer finde a new ſweetneſſe in it; and when perfection commeth, it ſhall exceede all our bygone knowledge and proofe: Euery Experience with a new degree of light, bringeth a new affection, and ſtampeth the heart with a new hatred of euill, and deſire of good.

Experience is an ordinar remeede of folie, but if wee amend not thereby,

there is none other, than a cutting off from that experienced (but forsaken) good, and to be compassed by that proven (but not forsaken) euill. Experience is an oft repeating of sense, and euery such repetition reneweth and augmenteth the affections: Not to bee moued by Experience, is either to proue wee are sensesse, that feele not, or wilesse, that make not use of our feeling.

15. Companie is *usuallie hurtfull.*

SCarcelie can wee enter in a societie, and come off it, without offence: Our humours doe either breake out to offend other, or taketh offence of them: many affect a quicknes of wit in breaking jests on their neighbour, but are thin skinned when they are touched themselues: They take not the law of friendlie comporting, which they giue to others.

It is Sathans policie to turne Com-

panies

panies (the meane of concord) in an occasion of discord: Hee bloweth at the coale of euery mans corruption a part, and finding them in a societie, preaseth to kindle them altogether, and turne our Tables into snares: Men on the other part, turne their Christian libertie in a fleshly licence, not sparing to refresh their owne myndes with the griefe of others: The usuall matter of speech in such meeting is detracting of the absents and scoffing at the faultes of these who are present: Or if Grace & Wisedome make them beare off these seene blemishes, their speech runnes vpon some indirect taxing.

Societies are Gods blessing to mankynde to sweeten the griefes of this life, and mutually to sharpen our wittes for our Callings, but that meanes of mutuall good is turned in mutuall hurt, and the common benefite of all, is ouerthrowne by the passions and indiscretion of some particular ones in a companie. Wee cannot eschew all societies,

but we ſhould make wyſe choyſe of thē with whom wee conuerſe: Some are ſo dangerous, that they cannot bee haunted without certaine inconuenient. It is a juſt thing with God, to make men offend other, who make it their merriment to offend him: When wee are going or byding euen in the beſt ſocieties, ſecret ejaculations to God, for an holy diſpoſition is a good meanes to eſchew that euill.

Happie is hee, who commeth better from them, than when he went to them: Who keepeth him from the offence of God and his neighbour: And if their corruption doeth injure him, giueth them not a fleſhly meeting: If we grieue not the holy Spirit by looſing our minds and tongues to the abuſe of our Chriſtiā libertie, he will ſecure vs from theſe mutuall offences: They are not as the ſtrife betwixt fleſh and Spirit, but betwixt fleſh & fleſh: If the holy Spirit did ouerrule all in theſe companies, they would not either conteſt idlie, or offend in con-

conteſting: The domage of ſocieties made ſome to turne Eremites: It were good to haue the Heremites reteerdnes in the noyſe of ſocieties.

16. The godly Traueller *is euer at home.*

EVery one ſeeketh ſome delight in trauel, & that according to their diſpoſition: The curious man ſeeketh rare conceats: The proude man reſpects of honour: The bellie-god for odde meates, and their following pleaſures: The Polititian for intelligence, as the matter of his plotting and negotiating: The Tippler and complementer for purpoſes of diſcourſe. But the good Chriſtian ſeeketh for heauenly delights: His choyſe commeth neither through the hands of Cookes nor Venteners, nor Merchants, nor from the mouthes of Stats-men; he can take all theſe thinges as hee findeth them, and uſe them by the way: But

his maine care is for God, and all his Obſeruation runne vpon Gods fauourable preſence with him.

What a pleaſure is it to finde all the places of our Trauell and Reſt, marked with the tokens of his loue? our bed with his ſecret inſtructions; and in the day, when wee with-drawe our ſelues from our Companie, and powreth out our heart to him, hee anſwereth vs to our heart, that his preſence in an vncouth land, is as neare and ſweete to vs, as at home: To finde him euery where, marking the places of our abode, as *Bethell the houſe of God, and Peniel the face of God.*

This is GODS calling of vs to the wilderneſſe, *to ſpeake to our heartes*: Hee will tell vs, that neither hee nor his working is tyed to one place at home: But that all places are for the preſence of God, to them who are at peace with him: The Altar is ſoone erected, and the ſacrifice offred on it in the heart that hath a conſtant Deuotion: The Cour-

taines

taines of our Tabernacle are no leſſe, thã the vaile of heauen: No man yet ſought God truelie, but hee knoweth that *God is more eaſie to bee found, than his owne heart*: If wee finde it in an holy diſpoſition, then both hee and the furniture for his worſhippe are at hand in euerie place.

Surelie that man may bee from his houſe, but hee is not from God; hee carieth his home abroad with him, and God, whom hee ſerueth in his houſe, tryſteth him in the fieldes. This Soule is ordained for heauen, that at home and abroad, is euer with God: Heauen attendeth him on earth, and while hee is abroad on earth, hee is at home in heauen, by that heauenly diſpoſition. Other men prouyde bodilie neceſſars for their journey, and the godlie aboue that, prouyde for the fauour of God: This ſacred prouiſion goeth with vs, it carieth vs, it keepeteh vs, and bringeth vs backe lodened with fruites of it ſelfe: Heereby in a ſhort journey,

wee make more true gaine, than Solomons Navie did from Ophir.

17. The combat betwixt *the Earth & the Wretch.*

THe Earth groaneth vnder all grosse sinners, but hath a particular combat with the *Wretch*: Other sinners burthen it with their vanitie, but hee would swallow it vp: hee wearieth it in furnishing his desires, and hopes: And yet is not content: His desires augment his hopes, and his equalled hopes increase his desires; they are the two daughters of the *Horse leach, which cry, Giue, giue*, and mis-contentment comming after, saith neuer, *It is enough.* To ryse vp from a good Table as hungrie as one sitteth downe, is of a doggish appetite, so is the *Wretch* in all his riches.

Sufficiencie and aboundance doe but inflame, and not quench his desire. Hee gapeth

gapeth on the Earth, to take it all in his poſſeſſion; though hee joyne Land to Land, and houſe to houſe, yet hee is poore, in his owne accompt, ſo long as hee lacketh his neighbours lotte. Hee entreth in ſtrife with the earth, an vnnaturall Sonne with his Mother, and it is hard to knowe which of them is more earthly: He deſieth all, and diſgeſteth nothing, no, not the crudities of his owne deſire: but in end is diſgeſted of his owne aduerſarie.

With what triumph doeth the Earth embrace the duſt of her fooliſh competiture? All her ſuperfice and fruits, and treaſures of her bowels, could not ſatisfie him beeing aliue, but ſeuen foote length of her boſome cloſeth in his carcaſe: While hee breathed, hee would take Iorden in his mouth, but beeing dead, a ſmall box holdeth his worthleſſe aſhes.

O what oddes betwixt the deſires of a breathing, and the dimenſions of a breathleſſe *VVretch*! So ſmall an hole will

will hold his corps, whoſe hopes deuoured all the Earth: It is good for them in their life, to take the juſt meaſure of their bodie. Little will containe it, why ſhould they trouble the world with their idle and endles deſires? What although hee could accompliſh his hopes, and poſſeſſe all the Earth, yet were hee but earth on earth, and beeing loden with that *thicke clay*, when he goeth to duſt, ſhall make as ſmall addition to the Earth in quantitie, as the poſſeſſion of it addeth to his worth.

Surely their ſpirit in this caſe is more lifeleſſe, than their carcaſe; & it is a juſt puniſhment for their wormiſh heart, to bee caſt backe in the duſt, which they ſo much affected: Let them deſire as they will, in the end Death will deuoure them. Mankynde is as glad to want him, as the Earth is to haue him. As a peſt hee troubled men continually, and laboured to turne their lottes in his boſome, but now, both rejoyce in his death: While his friendes lament him, both

both mankynde and Earth rejoyce that their *trouble is caſt out.*

18. VVIſe expounding *of Gods wayes.*

VVEe haue no greater griefes, than theſe of our owne procurement, and the fooliſh expounding of Gods wayes is a great one: Wee looke to ſome particular of his proceeding, and ſticke on it, and rather vpon a croſſe, than vpon a bleſſing: And if wee goe further, wee judge thereby both his purpoſe and end: The worke in our judgement importes both ſimple anger preſent, and deſtruction to follow: This is a great errour, and is ſhortlie auenged on vs: It maketh vs doubt of his good purpoſe, and almoſt diſpare of the good end. But God chooſeth for the beſt end the hardeſt way, both to proue his owne power, and to try our faith.

It is better to expound his wayes by his

his purpose and end, than these by his wayes: Though hee should draw vs through Hell, yet let vs still bee assured of Heauen: His decree is sure, as his end certaine, they are in him fixed, and the way betwixt them lying through many occasions and actions, haue difficulties and bad appearance, but alongst all these thorters, his good will slideth soft and sure. And if our heart bee settled, anent his purpose of our election, and haue pledges of his end of our glorification, wee shall both ouercome the difficulties of the way, and resting on the decree, shall obtaine the end.

What albeit the middle linkes of this chaine of our Saluation doe shake on the Earth? Since both the ends of it are in Gods hand, yea, fastened in his heart? And hee hath so joyned the linkes of it among themselues, that they can neither slippe nor breake, and it selfe as fast, as hee is vnchangeable: His heart must bee pulled out of him, before he change his purpose, he will denie himselfe, ere hee

hee delate his inacted decree: All our conſiderations of our preſent & eternall ſtate, are but looſe and ſlipperie, till our heart bee fixed in the heart of God.

19. The tryall of our time.

A Wiſe Traueller conſidereth in what part of his journey hee is, and a wiſe diſpoſer of his dyet, noteth his age, & temper of his body; ſo a good Chriſtian marketh the tyme of the world, and in what periode of the tyme hee liueth. All tymes turne in the Circle, 1. of *Proſperitie*, in aboundance of Gods bleſſing, 2. *Profaneſſe* in the abuſe of theſe bleſſings. 3. *Puniſhment* for that abuſe. 4. *Repentance* vnder puniſhment, that wee may enter againe in proſperitie as the beginning of that Circle. It auaileth greatlie to know in which of theſe foure wee are; if wee bee in the time of Peace and Proſperitie, to know the time of our viſitation, and to uſe aright the things that

that concerne our peace. If in the tyme of profanneſſe, to eſchew ſinne, and keepe vs from the wickedneſſe of our tyme; If vnder puniſhment, that wee repent tymouſlie.

Doubtles this tyme of the reformed Churches, is the tyme of puniſhment, we haue had long Proſperitie, the cleare light of the Goſpel, and offer of Saluation, but haue abuſed it, and now God is reuenging on vs *the quarrell of his Couenant. Leuit.* 26. 25. Let euerie one mourne for his owne ſinnes, and the ſinnes of his tyme, that hee may haue his Soule for a prey.

He is voide both of the feare of God, and the care of his owne Saluation, who now turneth not to God: when his Word and Workes of juſtice about vs, and our owne conſcience within vs call vs to teares, it is tyme to *afflict our Soules for our ſinnes.* If wee cannot deprecate common calamities, yet wee ſhall receiue the *Murners marke on our forehead. Ezech.* 9. for our owne ſaftie: And God, who

who had the Arke for Noah, and Zoar for Lot, *ſhall bind vp our Soule in the bundell of life. 1. Sam. 25. 26.*

Since wee haue not uſed our former tymes well, it is not good to loſe the tyme of Repentance alſo. If wee doe, there will bee no more regreſſe to peace but vtter exterminion. But if wee returne to God with all our heart, when he hath purged his Church by his fierie tryall, hee will caſt the rod of his anger in the fire, and turne our mourning in a pleaſant peace, *O Lord, wee waite for thy Saluation. Gen. 49.*

20. Short care for *a ſhort life.*

THe workes of the moſt part of men, tell that they thinke not of Heauen, or that ſuch a heauen as they minde, is on earth: They ſeeke earthly thinges, and compt their happineſſe by their obtaining, and their miſerie by their want.

Riches,

Riches, Honour, Fame, Pleasure, &c. are the hight of their reach, and that not in a small measure as passengers for the way, but excessiuelie as possessors, of their end: No care of another life, because no minde of it: Or if the thought of Heauen bee forced vpon them, it is soone banished by the strength of earth-delights.

Their desires are as base as the beasts, & worse, for the beast can doe no more, and ought no more: But men are reasonable, and called to Heauen: They may reckon on many branches with wormes, they come of the earth, liue on it, creepe on it, and in end creepe in it, and more wormish than they, being more affected with the dungue of the Earth, digged out of the bowels of it, than with the Heauen. What priuiledge their body hath in beeing liuing earth, they loose it in seeking lifeless earth for their happinesse.

Both doe heere agree, an earthly life, and an earthly spirit, spent in the cares of

of the Earth: But a friend of the life of God lifteth vp the renewed Spirit to heauenlie things: It cannot be ſo baſely abject, as to mynde and glutte the baggage of the Earth: But as it is from aboue, ſo it is all ſette on things aboue; and turneth euen the neceſſar and moderate cares of this life to an heauenlie temper, by that reference, that it hath in their uſe to life eternall.

Occaſionall errors come in at a ſide, and wreſt ſome part of our courſe, and beeing diſcouered, are eaſilie remeeded. But this is a fundamentall error, to place our happineſſe in the Earth, and to ſeeke it therein: It peruerteth all the courſe of their wayes, and the greateſt conuiction of it, is when tyme of amendement is paſt: whē that conſuming fire at the laſt day, deſtroyed all which they haue ſcraped together, they will then ſee their error.

I thinke it great wiſedome to carue our cares, according to the things themſelues. If Eternitie were heere, mens

ſcraping and raking of the earth might ſeeme reaſonable, but ſince our time in this life is but ſhort at the longeſt, and ſhorter poſſiblie than I know: I will ſet all mine heart for heauen, and a ſhort life ſhall haue as ſhort a care.

21. Perplexities, diſeaſe, *and remeede.*

PERplexities in our adoes are a torture to our Soule: With great difficultie wee reſolue on the end. And when that is fixed, what toſſing haue wee to chooſe the meanes that are moſt expedient for it? And ſcarcelie are our Spirits deliuered of theſe two burthens of purpoſing the good end, and chooſing the beſt meanes; when the feare of the euent tormenteth vs worſe.

It ſeemeth heere to bee better to the raſh and ſenſleſſe man, than to the wiſe. The wiſe man multiplieth his griefes, and by foreſight maketh his way more per-

perplexed to him, whereas the raſh man and ſenſleſſe, bringeth out ſome birth without conception and trauell.

The ſtupide man is meerelie paſſiue, and letteth all things come as they will: his ſenſleſneſſe diſpoſeth him for any thing, not becauſe of reſolution, but for lacke of it: Hee hath no more of matters, but their fruite and euent. Hee is a witneſſe to the Childe, but neither father nor mother to it.

The haſtie man is ſo in his actions, and euerie part of them at once, that he is in none of them, his doing is as ſwift as his thought, and oft-times anterior to to his thinking, as his tongue, ſo his hand and foote out-runne his minde: Hee is out of them by temeritie before hee bee in them.

But true wiſedome ſaueth vs from all theſe errors: It looketh to God, in whom are the ends of all things, and aduiſeth with his worde about the meanes to bring vs to the end, and reſteth on prouidence about the euent. Thereby wee

are more in God, than in our buſineſſe, and committe them to him, that hee may doe them: Full dependence on him, cutteth the throate of all theſe perplexities.

22. Paſsions, Tyrannie, *and Remeede.*

Paſsions, are juſtlie ſo named, though they breed in vs, yet wee ſuffer of them, and that in ſuch violence, as ſcarcelie either allurement of ſinne, or prouocation of injurie can worke: It were nothing to ſee vs by outward folie, drawen out of our ſelfe, but to ſuffer that of any inward power, is more ſtrange; and that not ſo much a power, as an impotencie: It is not ſtrength, but weakneſſe in vs that breedeth *Paſſions*, and yeeldeth to them: a weake defender, maketh a feeble aſſaulter proue ſtrong: And there is yet worſe in it, wee know not either how to puniſh

niſh or to remeed it. Both parties are in our ſelfe, the doing and ſuffering of *Paſsion*, is both of vs, and in vs, and when wee preſſe to mend it, new *Paſsions* ariſe in vs, both of griefe that ſuch *Paſsions* ſhould bee in vs, and of feare of wrath for them.

I will not excuſe my ſelfe, becauſe of *Paſsions*, but rather accuſe mee: Excuſes of that kinde, are as they who excuſe their fault by drunkenneſſe, the purgation is fouler than the ſinne purged: *Paſsion* in it ſelfe is puniſhment eneugh, if it lacketh guiltineſſe: It ſo diſturbeth man and tranſporteth him, that the violence of it, is a ſufficient chaſtiſement for it.

It is a naturall impotencie, and muſt bee cured by a ſupernaturall Grace: When God, in whom is no *Paſsion*, reneweth vs to his Image, and wee in all our actions, ſet him as a Paterne before vs, wee ſhall finde a reſtraint of them. I doubt, if any *Paſsion* can aryſe in that Soule, ſo long as it ſeeth

an vnpassionate God in the face of his meeke Sonne, Iesus Christ: Wee are as farre separated from the meeknesse of Christ, as wee are transported by *Passion*.

23. Three faultes with the *world, but not with God.*

THese three things are counted faults in the world, & yet no man needeth to repent him of them: The modest *Shifting* of occasioned honour and riches, the patient *Digesting* of great wrongs; And *the not following* of the fashions of the world: Who so art disposed, are counted Dolts, but that sentence falleth on the Iudge. The first is counted *Basnesse* of Spirit: The second, an euill *Conscience*: He swalloweth Injuries so patiently, that hee incurreth the suspition of sensleſneſſe and stupour: And the third, a *faucie singularitie*.

But such a Spirit beareth out that con-

cenſure vpon better grounds: The firſt commeth of true Contentment in God: The ſecond, of a care to keepe himſelfe in peace with God: And the third, of a juſt contemning of the world. True Honour followeth the modeſt *Shifter* of it, and the riches of true Contentment, are treaſured in the heart that hungreth for no more. Hee is truelie content, who hath fixed a period to his deſires, and doeth not ſo much as looſe them to a rackleſſe wiſhing of further: And the beſt way to keepe peace in our Soule is not to frette at injuries: & it is a token that hee who dwelleth in vs, is greater than the world, when we count the worlds faſhions a witleſſe folie.

Hee who is ſo poſſeſſed in his choiſe, ſecurelie indureth that ignorant cenſure, and hath indeede attained the trueth of that which they are ſeeking imaginarlie: Hee ſeeth that by Time, they will either applaude him in his courſe, or elſe fall ſhort by the way to their greater loſſe.

If the world can ſhewe mee where I ſhall finde it, or what fixed Paterne and exampler of good, it followeth, with ſome reaſon it might exact of mee an imitation: But ſince it can neither tell, where to finde it ſelfe, neither hath any Paterne, but its owne new fangle vanitie, it is ſhameleſneſſe for it to ſute, and madnes in mee to giue it obedience. It muſt bee a bad ſtuffe that keepeth not the colour: And a bad colour that changeth euery day: Stuffe and colour of ſo changeable a ſtampe agree well together: But the renewed man dyed with the vnchangeable colour of Grace, contemneth them both.

I will not render my ſelfe to that Schoole, where poſed ſodilitie is counted a vice, and newe fangled folies are counted perfection.

24. Saluation is of *Grace alone.*

THe *Grace* of God in man, hath no greater enemie, than man himſelfe: Sathan hath his name from Inimitie to God and good, and the world commeth in vnder his Standard in that warre: But they cannot all hurt vs ſo, as wee our ſelfe. Their buſineſſe is without, and cannot preuaile, except our corruption bring it within, and partie it againſt vs. All theſe enemies may *will* our hurt, but cānot *work* it; Our yeelding to them, giueth both life and way to their euil will. Of our ſelues wee meete Grace offered with neglect, contempt and oppoſition, and when wee haue receiued it with abuſe and vnthankfulneſſe.

Grace juſtlie beareth the name, for it is a free gift, God is good to vs, for no foreſeene good in vs, but of his free fauour: Hee findeth vs euill, and maketh

vs

vs good: The beginning, growth and and perfection of Saluation, is all of Grace: It is good to finde this our natiue graceleſſe diſpoſition; When wee finde nothing but euill in vs, and all good to come freelie of God, then wee knowe the praiſe of the glorie of his Grace.

Who ſo ſeeketh any ground of his Saluation, or Election in his *foreſeene* faith, or *Workes*, or *Humilitie*, is not humble, but proud againſt God: hee maketh himſelfe a ſtep-bairne, and not a natiue Sonne of God: Hee is not begotten of a ſpeciall loue, but reſpected with a poſteriot and following fauour, which dependeth on ſome worthineſſe foreſeene in himſelfe, and the worke of it vpon the willingnes of his owne will.

Hee who buildeth vpon his owne will, and not on the good will of God, can neither haue ſtabilitie nor peace on ſo tottering a foũdatiõ: As fooliſh babes preſuming of ther owne ſtrength, will not receiue the prepared meate by the hand

hand of their mother, but with their owne hand, they loſſe that foode, defile their garmentes, and ſtarue in the meane time. So proud, *ſelfe-ſufficient* men will not receiue Saluation by Gods powerfull application.

They muſt be partiall workers themſelues, and Gods worke muſt depend on their will, and ſo they looſe the offered Saluation: They who with a childiſh pryde will not bee freely ſaued, moſt *juſtlie* are not ſaued at all: God wrought the worke in it ſelfe without vs; and in the application hee ſweetelie and powerfullie bowes our will to receiue it. *This giueth glory to him, and peace to vs.* The Angel ranked theſe thinges aright. *Glorie to God in heauen, Peace on earth, and towards men good will. Luke* 2. Gods good will giueth peace to men, and the glorie of all is due to God alone.

25. Proud

25. Proude ſinners *to Hell.*

PRoude Sinners haue ſtrongeſt conceat, that they goe right, at leaſte in the way of their choyſe: Sathan blindeth them ſo, that they miſtake both the end and the way. In their compt they are running to heauen, whē they are poſting to hell: Hee ſerueth them kyndlie with freſh Poſt-horſes: Sometimes he mounteth them on drunkenneſſe; and when they haue runne a ſtage on that beaſtlineſſe, hee can mount them on Lecherie: Againe, hee can refreſh them with Auarice; and if they wearie of that ſlow jadde, hee ſetteth them on loftie Ambition, and to make them more ſpritie, hee can horſe them on reſtleſſe Contention.

Euery on ſeeth not Sathans *Equirie*: There is no complexion or diſpoſition, but hee hath a fitte horſe for it, and that of

of it ſelfe: Euery mans predominant, is a beaſt of Sathans ſadling, and prouyding to carie men to Hell. The way is one, the Poſt-maſter is one, hee is to be found at euery ſtage, mounting his Gallants, their horſes are all of one kynde though not one ſpece.

Happie is the man, whom God diſmounteth in that euil way, & more happie is he, who taketh with that ſtay, and turneth his courſe to heauen: Many are ſtayed who turne not: God checketh them by his word, by their owne conſcience, by croſſes, by cenſure of Church and Policie, by admonition of friendes and Paſtors: but they goe on, and compt the helpers of their ſinne their onely friendes, and their admoniſhers to bee their enemies: But the godlie take with reproofes, as Gods owne diſmounting them off their beaſtlie paſſions: And with *Dauid*, *bleſſe God, who ſent Abigal in their way to ſtay them from euill*: When hard hearted ſinners ſold to ſinne, poſt on to diſtruction, the godly that take admo-

admonition, ſhall bee ſaued. Gods ſauing Grace is powerfull in that Soule, in whom wholeſome admonitions without, and yeelding to them within, doe meete together.

26. Gods calling is a *ſufficient warrand.*

IT is ſome token of the life of God, to ſturre at a weightie calling: A blind horſe is in the myre before hee ſee it, but the ſeeing horſe goeth about: They are euer moſt ambitious who haue leaſt worth, and moſt deſerted of God, when they come to their deſire: Gods calling is both the onely right to enter in a charge, and a ſurtie of ſufficiencie for it: He ſuffereth no man to ſerue him on his owne expenſes, but what euer he ſendvs to doe, hee furniſheth vs for it: and it importeth aſmuch the glorie of his mercie, trueth and wiſdome to furniſh, ſtrength, as it is needfull for vs to haue it.

When

When hee calleth, hee obligeth himſelfe to bee with vs: As it is a laying of a burthen on vs, ſo it is a ſurtie of his aſſiſtance: As the taske is impoſed, ſo is his preſence promiſed.

If men call themſelues they run away from God, who juſtlie deſerteth them in that aſpyring courſe, and will more forſake them in their fruitleſſe labour: But when his calling is waited on, and vndertaken, not for any conceate of ſtrength, but for conſcience of his out-thruſting prouidence, & confidence, of his aſſiſtance, there is a ſweet concourſe: The patient on-waiting and modeſt ſhifting, till conſcience obſeruing his will, command vs to yeelde, is a ſpeciall ſort of Gods directing Grace, and will bee followed with as comfortable a vertue in the diſcharge of our duetie.

This maketh men called of God, bold as Lyons: their faithfull ſeruice to him, breedeth them indeede bitter oppoſition: But their conſcience ſheweth them their warrand, and their Maſter who will

wil not deſert them. *Be not affrayed Paul, for I am with thee, and no man ſhall hurt thee. Actes* 18. 9. *And as I was with Moſes, ſo will I bee with thee Ioſua, I will not faile thee, nor forſake thee, bee ſtronge, and of a good courage. Ioſua* 1. 6. 7. *and* 9. But they who call themſelues, dare not bee faithfull: They ſee man and not God, and ſo dare not offend man: They find not oppoſition of him, or if they finde any, they haue no further warrand, than their owne aſpyring humour, and none other aſſiſtance, than their owne conceated ſtrength, which is weakneſſe indeede.

Hee who is conſcious of an holy Calling, is guarded from all difficulties that may occure: Hee knoweth of a ſure retreate, when hee is troubled for his honeſt labour: Though hee be weake in the ſight of man, hee is ſufficient to beare out his Maſters quarrell againſt all the world. Yet none who knoweth God, dare gloſe with him in this buſineſſe, hee is a foole who lieth in his owne

owne purſe. The conſcience of our ſinceritie in all this worke, is a ſeale of Gods continuall and comforting preſence. The world loſeth their labour and endangereth themſelues in damnation, who oppoſe them who are called of God.

27. Atheiſme poyſon.

ATheiſme is both the moſt *vniuerſal & moſt vncureable diſeaſe of the world*: It is a counterſconce erected by Satã againſt the Goſpel, to elude the force of it, and to hold men ſtill in the bandes of ſinne: It goeth vnder one name, but hath many branches, ſome more open, and ſome more ſecrete, and in their worke ſome more dangerous than other: A diſſolute man is not ſo powerfull to perſwad his opinions, as he who collloureth his profanneſſe: Open Atheiſme almoſt refuteth it ſelfe, but couert Atheiſme may deceiue the wiſe. There is neither

ſuch a ground nor couerture for Atheiſme, as to maintaine that men of all Religions may be ſafe: To make ſo many doores to Heauen, is to caſt wyde open the gates of Hell; Chriſt hath tolde vs, *that the way to heauen is narrow, and few finde it, and hee calleth himſelfe the VVay*, but not the *wayes*: As there is but one God, ſo there is but one way to him by Faith and Obedience in Chriſt.

The ſignes of it, are an humane & officious carriage to man, but licentious and irreligious, before God: a praiſe of all other religious, and a carping of the Religion profeſſed in the place of their dwelling: And if neceſſitie draw them to the publicke worſhip; their behauiour bewrayeth an abſence of their ſoule from that exerciſe: They jeſt at Sermons, and make none other uſe of holy Scripture, than profanlie to apply it to euery profane purpoſe & trifling occaſion: & at their meales, their vnhalowed morſels muſt be ſet ouer with the ſauce of ſome abuſed ſentence of Scripture: they care not to offend God, for pleaſing their com-

panie, who partak of their profannes, if they be not offẽded at ẏ offẽce of God.

As mettals are known by their ſound, ſo their groſſe Atheiſme is diſcouered by their profane noyſe. They who feare God, dare not carie themſelues ſo before him: And they who haue found ſacred Scripture the ſeed of their regeneration, the foode of their ſoule, and their comfort in trouble, will neuer turne ſo heauenly Oracles to the matter of their ſporting. But they are not long vnpuniſhed, *and their damnation ſleepeth not.*

Nature in Athieſts findeth it ſelfe vexed with the dumbe choppe of conſcience crying vnto them, that there is a God, But this ſurmyſe is out-cryed, and Conſcience out-faced, by this, when they thinke any courſe is a way to heauen. Such men are not ſo much juſtifying their courſe before men, as prouyding libertie of ſinning againſt the checke of their owne conſcience: There is no ſuch compendious way to libertie, as the lacke of Gods feare: And that heart is voyde of his feare, who ſayeth,

That there is no God: Though hee be moſt glorious in himſelfe, and gracious to them that know him, yet hee is nothing to the hart that denyeth him.

But Athieſts will finde a fearefull wakning: God whom they deny, hath his witneſſe in them, and in ende will teſtifie his trueth to their deſtruction, except they amend: It turneth men in beaſtes, yea, in Deuils: While their heart is ſaying, *There is not a God*, their Conſcience giueth them the lie, and by ſecrete checks, both arreaſteth them before, and tormenteth them in the Name of that God, whom they denye. They can neither deſtroy GOD in himſelfe, though they deſire it, neither in the hearts of the godly. All the fruites of their godleſſe ſpurring, is to moue him to deſtroy themſelfe: It is good to ſoften our heartes in the feare of God, and to ſeeke out and follow that ſtraite way of life: *Bleſſed is hee, who feareth alwayes, but hee that hardeneth his heart, ſhall fall in miſchiefe. Prov.* 28. 14.

28. Sinne

28. Sinne is an euill gueſt.

SInne is the worſt Gueſt that commeth in any place: It bringeth double deſtruction: One in the beeing of it, the other in the fruite: It is plaine that the wages of it is death, but euen the being of it (ſuch as it hath) is deſtruction of the thing wherein it is: Men, Angels, Thoughts, Words and deedes, are good in themſelues, but ſinne in them, maketh them euill: It hath no being of it ſelfe, and is nothing, but the breake of Gods Law, a diſcord and deformitie, a priuation of good, & deprauation of its owne dwelling, the beeing it hath, is in theſe thinges, and ſo ſoone as it commeth in them, it ſpoileth them, they become euill Men, Angels, Thoughts, Words and deedes by it: He is an euill Gueſt, who for his reckoning putteth the Peſt, or a fire in his lodging.

I wonder not ſo much at the euill recompenſe, it giueth as at our ſelues

who welcome it againe: No receiuer will welcome him, who put his house on fire: Yet wee receiue sinne, and welcome it, though wee were euen now smerting for the worke of it: Some doe marke the second worke of sinne, the punishment of it, but fewe marke the first destruction by the beeing of it, so as to abhor it, be like, it so destroyeth vs, that wee haue not a sound minde to make its destroying Nature.

O! what ods in Grace? It both changeth vs by renouation, and bringeth vs to glorie, the verie beeing of it, is the health of Soule and body: next to God himselfe, there came neuer a better Guest in man, than sauing Grace: Of Adams Sonnes, it maketh vs the Sonnes of God: Of Naturall men, spirituall: And of vile Sinners, it turneth vs in Saincts.

It is extreame miserie to bee desirous and patient of sinne: But a token of a renewed Nature, to abhorre sinne, and thirst for Grace.

29. Fittes

29. Fittes of Insolencie.

THeir is no Spirit so modest, which hath not some fittes of *Insolencie*: If any odde thing appeare in them, they are puffed vp in a conceat of wrath, and as farre transported from their wonted modestie, as they conceate of that supposed worthinesse: These fits are more marked of other than themselues: their humour blindeth them, so that they cannot obserue that change, others remembereth their former dejection, and foresee it to come againe, & so marketh that startling as insolent indeede.

An *Equable* cariage proueth an well fraughted Soule: Our true worthinesse is in Gods fauour; our dignitie is his dignation, and the exalting or downecast of our heart, is from the sense of his fauour, or lacke of it: If wee bee sure of his fauour, wee shall then alike euenlie carrie our selues in all other things.

But fits of insolencie bewray a double

weakneſſe, one, of little true worth, that ſeemeth ſo great to vs: another, of a racked judgement, making vs to paſſe boundes vpon ſo ſmall occaſion; The wiſe man is euer like himſelfe: And at any od kything, he is rather dejected, thā puffed vp. If the ſpeeches of other make him ouerweene himſelfe, he chaſteneth himſelfe in ſecrete for it ſeuerly: When hee returneth to his wonted thoughts, he abhorreth that inſolencie, and guardeth himſelfe, that they ſurpryſſe him not thereafter.

30. Conſtant *Inconſtancie.*

THe vpright heart muſt encounter with many thorters: When it meeteth with vprightneſſe, there is no difficultie, but ſuch are as rare, as a whyte Rauen in the wōrld: When it meeteth with crookedneſſe, there is the ſtriſe, yet this is not the greateſt; *Doubleneſſe* is worſe

worſe for conuerſing, than open and conſtant peruerſeneſſe, hee cannot rectifie the other, and they cannot peruert him, and while all of them keepe their ſtand, there is neither application to other, nor peace among them: Yet it is eaſier to eſcape the euill of the bruſh, & rudelie backeward, than of the fickle *Chameleon*.

Flat oppoſitiõ is leſſe dangerous, than couered agreement: A winde blowing cõſtantly from one point, doth not ſo endanger a ſhip, as when in an inſtant it turneth to a contrare point: To ſay and gaine-ſay in two moments of tyme, and to blow both from the Eaſt and Weſt, is a greater croſſe to them, who deale with ſuch men, than to themſelfe.

A man who is alwayes the ſame in good, is both eaſie courted and keeped but none can either know or keepe the double hearted: He changeth thoughts, reſolution, and practiſe as oft as breathing: When we grip him in one, hee breaketh out in another, and his turninges

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are oftner in contraritie than diuerſitie; to deale with him craueth a neceſſitie of turning with him,, or elſe of diſcorde: but a free Spirit can neither bee actiue in ſuch turnings, neither ſo baſely paſſiue as to endure them: The beſt dealing with ſuch, is no dealing at all.

31. Wrong Iudging.

OUr eſtimation of things, is a valuing of our ſelfe, and a balance is tryed by trying of weightes: Many count highlie of baſe thinges, and baſely of great things: Heauēly things are nought to them, but they admire earthly trifles: This error of their compt proueth weakneſſe in their judgement, little is much to little, and few ſhillings are great riches to a begger, and courſe foode is delicate to the hungrie.

It were tolerable if they keeped their error within them, but they obtrude it vpon the thinges themſelues, they muſt bee

bee ſo named, as they miſconceiue them. The nature of theſe muſt bee changed, becauſe (for ſooth) ſuch Dictators haue ſo ſpoken of them: Common gifts muſt be excellent, and moſt excellent Graces muſt bee but common giftes; becauſe it pleaſeth them ſo to thinke of them. It is a violent forcing of things, to ranke them ſo as wee conceate, and a tyrannie ouer the minds of others, to obtrude our error on them as trueth: It is too much that our owne affections and cariage to things, flow from that falſe ground.

The gift of true judging is as rare, as true good it ſelfe: He who hath it, ought to thanke God for his gift, in ſecuring him from the whirling giddineſſe of the world: But withall let him reſolue that hee and his gift will fall vnder the ſame erronious cenſuring of other: But hee hath enough, who hath God approuing his judgement, and courſes that flow from it.

32. Injuries inflame *Corruption.*

GReat corruption lurketh in the beſt, and is as ſecret to them as to others: But Injuries are Sathans bellowes to blow it vp: Hee is ſomewhat more than ordinary ſanctified, who at great wrongs uttereth not more corruption, than either himſelfe or others could thinke were in him: But Sathan ſtirreth not for the injurie alone; hee intendeth thereby to draw more ſinne out of vs, by looſing our corruption: Hee knoweth that if all our thoghts be ſet on our injurer, Grace will bee diſbanded, and Corruption breake out in grieuous ſins.

We haue more to doe, than to buſie our ſelues with our injurer: Sathans ambuſh in our owne heart, is more dangerous, thā al our outward injuriers. Many haue keeped their ſtrong hold, ſo long as they abode in it, but being wyled out of

of it by the craftie enemie, they haue both loſt it and themſelfe. So ſoone as wee are injured, it is good to turne from our injurer, to our owne heart, except our corruption be ordered, it will break looſe, and harme vs worſe than our enemie; if our paſſions can bee curbed, the injurie is ſoone diſgeſted.

33. How to pleaſe God. *and man.*

WE ought a duety both to God & man, but mans importunitie and our weakneſſe, maketh difficultie in caruing their dueties: we know by his word, how to pleaſe him, *Loue the Lord thy God with all thine heart. Matt.* 22. But how to pleaſe man, is as hard to know, as to doe it: If reaſon can content him, it may bee knowne, but the rule of humour and opinion is vncertaine. How ſhall I know mans rule, ſince he knoweth it not himſelfe? Neither are all mẽ of one minde,

minde, neither is one man for few houres in that same mind: God in a sort craueth lesse, than wee owe him, but man is mislearned, and craueth more than his due; *God is most high, and higher than the highest. Eccles.* 5. 7. But mans due is as farre inferiour to Gods due, as man himselfe, is vnder him.

It may serue man then to bee respected, when God is first pleased: If hee bee not content with this place, hee maketh himselfe a competitour with God, and from that may bee a corrivall, and bring judgement on himselfe, and his obsequious obeyers. Hee is worthie of none other regard, than misregard: And declareth himselfe an enemie to God and his honour, who is not pleased with this just caruing of dueties.

The difficultie is in this, that wee stand betwixt two parties, God and man: There is no question in the matter it selfe: For Gods will is just, and mans foolish: And if either man were conforme to God, or if wee were one-

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lie fleſh, or onely Spirit, there would bee as little queſtion: But man is contrare to God in many things, and fleſh in vs inclineth moſt to mans will, as more greeable with our owne corruption.

Hee muſt bee more Spirit, than fleſh, who can both expede himſelfe of theſe difficulties, obeying GOD, and patiently indure trouble for his obedience.

To ouer-come this difficultie, three bleſſinges are neceſſar: *Wiſdome* to direct vs in the right: *Loue* in doing the right: And *Peace*, that though we find wrongs for our right, and hatred for our loue, yet ſo farre as wee may to keepe peace with them: *Wiſedome* craueth the duetie, *Loue* ſeaſoneth it to them; and *Peace* burieth their injuries, and will neither reuenge them, nor be at diſcord from them: God ſhall bee his portion for euer, who thus preferreth God to man.

34. Reſo-

34. Reſolutions *performed.*

Reſolution is a good Precedent to our actions, but is not the actions themſelues: If we dwell on it, wee ſhall doe nothing commendable: That Reſolution is as a falſe conception, that is buried in the birth, and commeth not to execution: If the husbandman ſhall bee euer preparing his plough, and neuer teill, he can neither ſow nor reape: A weake and ſtaggering Reſolution, is broodie of ſcruples, and findeth matter of ſtay in it ſelfe, but ſo ſoone as the worke is well begun, then Reſolution endeth.

There is oft-times more difficultie in Reſolution, than in doing: For in Reſolution, the minde is on many thinges atonce, but in the Action, it is vpon the worke alone. It is rent in diuerſities, and contrarieties in reſoluing, but truſſed

truſſed vp in doing: Many times wee are in torture reſoluing, but in the Acti. on wee finde peace. A ſolide and maſculus Reſolution giueth vs no reſt, till it put vs ouer in the hand of Practiſe, yea, it reſolueth for doing, and turneth all the reſoluing powers to execution.

Theſe are twinnes of a rype Spirit: both to reſolue and doe; to doe without Reſolutiõ, is *raſhneſſe*, & to reſolue without doing, is *faintneſſe*: He who doeth without Reſolution, dreameth of none impediment; but hee who reſolueth and delayeth execution, waiteth vpon impediments, and rather than hee lacke them, hee will faine a thouſand in his owne fanſie. Euen fanſied difficulties doe terrifie the lazie, as much as reall difficulties doe the wiſe and diligent. *The Sluggard ſayeth, There is a Lyon in the way, I dare not goe foorth, leaſt I bee killed. Prov.* 26. 13.

35. Callings are our tryals.

AS *Callings* are Gods taske appointed for vs, ſo are they his *Tryalls* to proue what is in vs: Hee hath ordained many callings for mans good, but many turne theſe meanes of good in a ſnare: There is no lawfull Calling without the owne good end, and right way to come by that end. But the moſt part paſſeth that good, and chooſeth the wrong. *Equitie*, *Honeſtie*, *Humanitie*, *Vprightnes*, are Gods ordinance for Callinges: *Deceat*, *Circumvention*, *Doubleneſſe*, and ſuch like, are Sathans inuention, and yet many ſhift the firſt as a vyce, and follow the ſecond as the vertue of their Calling: God ſetteth before them the good of mankind, but they ſet nothing, but their owne priuate good, and care not for obtaining of it, to hurt their neighbour.

How can God bleſſe the breach of his owne ordinance? They may ſcrap toge-

together a ſtate to themſelues, but God will blow vpon it: They thinke that Callings are not Gods ordinance, nor themſelues lyable to reckoning. And exerce them, as though they were of their owne vptaking, and had none other end, than to make them great in the Earth. But O miſerable greatnes, that diminiſheth Grace, and deſtroyeth them that haue it! The loſſe is heere incomparablie greater, than the conceated gaine. What profite is it, to gaine the world, and looſe their ſoule? To conqueſh Hell to themſelus, for enriching their poſteritie.

It is a pittie to ſee men forſake honey, and ſucke Venome greedily, but greater pittie to ſee men of an euill cariage in their Calling counted the onely men, and theſe who are conſciencious to bee counted no men: I wonder not to ſee that ſame error, which miſleadeth men, to approue them in their wrong, but I wonder that mankynd injured by them, doeth honour them for their euill: It is

a juſt thing with God, to make them hurt man more, who ſo fooliſhlie alloweth them, whome hee diſdaineth: They cannot complaine to him of their wrong, ſince they approue it.

This is a ſaifer courſe to honour God by following his will in an honeſt and faythfull diſcharge of our Calling: It is good for mankynde, and for our ſelfe, and acceptable to GOD. Heereby hee proueth to other, and ſealeth it in our owne conſcience, that hee hath placed vs in our Calling in mercie, both to mankynde and to our ſelfe.

36. Foode of our Soule.

OUr care for the bodie condemneth our brutiſhneſſe about our Soule: both are ſubſtances, and haue neede of entertainment, but wee are more ſenſible of the bodies neceſſities, and carefull to ſupplie them: The Soules neceſſities, are both greater and more urging

ging, than the bodies: Our bodies lye vnder colde and heate, and the decay of our naturall moyſtneſſe, which muſt bee duelie ſupplyed by nuriſhment: But the neceſſitie of entertaining the life of God, and the ſparke of Grace in the midſt of our corruption, is daylie and hourely: It is ſenſleſnes, and death when theſe greater neceſſities are not felt and ſupplyed.

No man is ſo fooliſh as to feede his body with imaginations, or if he would doe ſo, it will not bee ſo deceiued, it is a ſubſtance, and muſt haue ſubſtance to maintaine it.

How many know not what their ſoule is, and what neceſſitie it hath, and how to ſupplie it? And other who thinke they know all thoſe, doe content themſelues with imaginations: They doe worſe to their ſoule, than to their bodie, and their Soule is more blokiſh, than their bodie, in ſtanding content with theſe conceats: Aske them what certaintie they haue of happineſſe, and

ſecuritie from miſerie, they haue no more reaſon of both, than their apprehenſion, and yet that ſuppoſed abſent euill, is as neere to them, as that conceated good is farre from them.

What man can bee ſeaſed in a worldlie inheritance by imagination? and yet the moſt part haue no more warrand for their Saluation. The eſtate of our Soule heere, and eternall Saluation heereafter, is too great a pointe to hazard vpon a fanſie: It is a wholeſome body that findeth the owne neceſſitie, craueth good foode, and turneth it in it owne ſubſtance: It is a wholeſome Soule, that alwayes deſireth God, findeth ſenſiblie his union, and by a continuall communion partaketh of the diuine Nature.

When I finde my Soule burnt vp with the deſire of him, paunting like the Hart for water, and gaping like the thirſtie ground for raine. I am ſure that is of the life of God: It is not fedde with fanſies, that is filled with God himſelfe, it is filled with him, that cannot

not reſt on any thing beſide him, and finding him in it ſelfe, doth ſweetelie reſt on him who only filleth it, and reſteth in it. Nothing can fill the Soule, but that which is greater than it: Though in ſubſtance it bee finite, yet it is infinite in the deſires.

And God alone doth infinitely exceed it, both in ſubſtance & deſires: It would bee counted frenefie in a man, who would preaſe to driue himſelfe in a Nut ſhell: So is hee, who ſeeketh contentment in the world alone.

37. A conſtant dyet of *Gods Worſhippe.*

APpetite is a good preparation for meate, ſo is a zealous affection for *the worſhippe of God*: It is good to haue our appointed tymes for Spirituall exercíſes, and to keepe them: But withall, to ſtriue for the ſpirituall Appetite.

How ſweete is that Exercíſe to the

Soule: wherein our neceſſitie wakeneth our deſire: Our deſire ſharpneth our Appetite: and our Appetite thruſteth our heart to God, and GOD pulleth both our heart and our ſelfe to him: In one inſtant, it is both preſſed with ſenſe of miſerie, and burnt with a deſire of God: And ſweetly allured and drawen by him to himſelfe: Theſe are wonderfull actions betweene God and vs, and all wrought in vs by his Spirit, to carie vs vp to him.

Though I tye mee not ſuperſtitiouſlie to houres of holy Exerciſe, yet religiouſlie I will keepe them: Theſe houres are ſweete to mee, when God draweth my Soule by ſtrong deſires and fayth to him: It is pleaſant, when either theſe Exerciſes doe tryſt with our deſires, or God in them, bringeth vs to an holy diſpoſition; and great is the fruite of theſe Exerciſes: Thereby our Soules euen at other times are keeped, if not vnder the ſenſe, yet vnder the Conſcience, or at leaſt vnder a freſh

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remembrance of God.

Such a diſpoſition is both a virtuall ſupplie of feeling bygone, and a ſeale of our eternall fruition of him to come: GOD hath promiſed a bleſſing to his worſhip, & the neglect of it is puniſhed with profanneſſe and hardneſſe of heart.

It is good to keepe acquaintance with God: And there is none houre wherein wee haue not an buſineſſe to him, and hee neuer ſent away an holy heart from him without ſome comfort, hee needeth none exhortation to the worke, who findeth the daylie fruite of it. *Seuen times a day doe I praiſe thee Lord, becauſe of thy righteous judgements. Pſal. 119. 164.*

38. Mans ſecuritie *in GOD.*

TWo thinges greatly trouble vs in this life, ſudden *Accidents*, and vncertaine *Events*: The firſt ſhaketh vs, becauſe

becauſe they are vncertaine: When we looke to the preſent dint of trouble, wee cannot gather our Spirites, and when wee wander, or ſticke on ſecond cauſes, wee cannot light vpon the certaine end.

There is but one remeed for both, to make *the Lord our Habitation. Pſ.* 91. 1. So lõg as our Soules remaine beneath amõg the creatures, wee are toſſed with euerie thing; but when wee reſt on God, wee find Peace. The conſcience of his Working, the aſſurance of his Wiſedome, and ſenſe of his Loue, lifteth vs aboue theſe troubles, and maketh vs partake that reſt which is in him, and is himſelfe: Though hee moue all, yet hee is not moued, and impartes this reſt in ſome meaſure to them who reſt in him.

What wonder is it, that his prouidence ſhake vs, finding vs downe among the creatures, but if wee abide in him, wee ſhall bee free of ſtormes: *Hee ſhall giue vs reſt, while theſe calamities paſſe*

paſſe ouer: *Pſal.* 57. 1. *Who ſo dwelleth in his ſecret*, looketh downe ſecurelie on all the toyles of the worlde. *The Doue abiding in the cliftes of the Rocke*: *Cant.* 2. 14. *And the Chickin vnder the winges of the Henne that hatcheth it, doe neither feare the ſtormes nor the Eagle.* So the Soule that by the woundes of Chriſt creepeth to his bowels, and is warmed with Gods electing loue, is ſure of his protecting power.

His abſolute power is able to doe more, than hee will: And his limited power is ſet to worke to doe his will: And that both in producing of thinges and ſuſtaineing them. This is a maine decreete of his will, committed to the executing of his power, to bring his Elect through all difficulties, to their appointed happineſſe.

39. Holy

39. Holy Meditations, *Difficultie and Profite.*

HOlie *Meditation*, is pleaſant to God, and profitable to vs, and that Sathan knoweth, and preaſſeth to ſtay: wee may cloſe our ſelfe in ſecret from men, but no doore nor locke can hold him out: Wee can ſhift our deareſt Friendes, but not him; and the more wee thruſt him out, the more he throngeth in: It is a well fenced minde wherein hee will not breake by fanſies and ſuggeſtions, and while wee are thinking of his debarring, by that ſame thought hee either enters in (turning our barre in his key) or maketh vs to evaniſh: and what difference is there betweene his inbreaking, or our evaniſhing, and outrunning? None can for a few moments urge a deepe and a ſenſible Meditation of God; but either the minde is to call home, or the heart to ſeeke.

It is

It is good when wee goe to Meditation, to pull in all our Spirites to God, and thruſt out all diſtractions, to fixe our minde on him, and holde it at that ſtay without diuerting, to ſet our conſcience on worke, to checke that watch, and aduertiſe vs both of Sathans ſuggeſtions,& the wandering of our mind: And moſt of all,to pray in the entrie,for ſuch a diuine vertue, as may draw our minde to God, and unite it to him, till hee communicate himſelfe to vs,in that meaſure he thinketh meete for the time.

It is a fruitefull Meditation, when the heart receiueth ſuch ſtampe of God, as maketh it to taſte how good hee is, and ſo thirſt for more Grace, that wee earneſtly ſeeke vp theſe ſweete ſtreames to the fountaine, euen God himſelfe, where that perfection dwelleth. Such Meditation bringeth out ſome point of liuelie and affectuous knowledge, and with theſe holy conceptions worketh a greater puritie and holineſſe of the mind that conceiueth it: The ſoule in that caſe

caſe it is not ſimple actiue, but paſſiue alſo: and is changed to the nature of theſe heauēly things that it conceiueth.

40. Spiritualitie of *the bodie.*

OUr bodies are earthly, and yet haue a promiſe of *Spiritualitie*: It is as eaſie to God, to make them ſo, as is to cleanſe them from ſinne: this is alreadie practiſed in our kinde, in Chriſt Ieſus: Our nature in his Body, is ſpiritualized, to tell vs, that for poſſibilitie, it may be, and for certaintie it ſhall be ſo in vs: Hee is our Brother, therefore we may be like him, & he is our Head, therefore wee muſt bee like him in a conformitie *with his glorious Bodie. Philip. 3.*

So ſoone as the Soule liueth by the faith of theſe promiſes, it beginneth to feele this ſpritualitie: Wee loue our body by Nature, and oft-ten idoll it: But Grace maketh vs loue it leſſe, as

as it is naturall, and more as it ſhall be fullie ſpirituall in Heauen. This is a ſeale and token of that ſpiritualitie, that the body is diſabled for ſinfull actions: The worke of the Soule, and the ſatietie of ſpirituall influence, bringeth for the tyme a deadneſſe to ſinne on it. Scarcelie can the minde ſtrengthen it ſelfe in any ſpirituall delight, but the bodie is thereby weakned: The Soule marking that diſpoſition, is confirmed by it, and the bodie it ſelfe, though the firſt and onely loſer, is content of that weakning, becauſe it is aſſured of the owne ſpiritualitie: When our Soule ſhall bee full of glorie in Heauen, it ſhall turne the body to the like eſtate.

I care not how weake my body bee for the workes of ſinne: I haue then moſt delight in it, *when it is beaten downe and brought in ſubjection*, 1. Cor. 9. 27. not to hinder, but to helpe the workes of the Spirit.

41 Credulitie

41. Credulitie and Confidence, are weake attendants of a weake Spirit.

Credulitie, and *Confidence* are vſuallie found together; the one for taking in of reports is an euill porter, the other, a laviſh out-giuer: The firſt admitteth both others reportes and the owne imbrede ſuſpitions: The ſecond giueth them out boldly as vndoubted truthes: In one inſtant, their heart is both at the roote of the eare, hearing greedilie, and in the toppe of the tongue, talking looſlie: the one tryeth nothing, and the other ſpareth nothing.

Credulitie putteth no difference betweene mans report & Gods word, their owne apprehenſion and diuine reuelation: *Confidence* reſteth on them all alike, and venteth all with the like aſſurance: It knoweth no degrees of perſwaſion, but layeth the ſame degree of truſt vpon humane rumours, as vpon the Articles of the Creede.

They

They are the two wings of *Calumnie*, without which it cannot flee abroad: When Sathan hath layde in the vncharitable heart, the egges or ſeedes of *Ignorance*, *Malice*, *Prejudice*, *Suſpition*, prepoſterous *Zeale*, and ſuch like, Then hee worketh mightilie on them, and hatcheth the monſtrous bird of *Calumnie*: But it is wingleſſe, till it be vented: For this end, hee putteth Confidence and Credulitie to it, that it may flee abroad, which was brought foorth in ſecret. This is a match of Sathans joyning: *A babling tongue* to ſpeake, and *a bibulous eare* to drinke in greedilie bad reportes.

It is a weake Soule, that hath two ſuch aſſiſtants, who ſo would perſwad them of any thing, haue leſſe to doe, than hee who muſt heare their raw and vnconſiderate reportes. Hee needeth no more, but vent his tales, he is truſted at once by them, but their hearers muſt either beleeue them, & that in their own degree of perſwaſion, or elſe ſuffer for it:

It is easiet to bee their informers, than their hearers or reformers, and that rather in lies and trifles, than in trueth. They are as hard to take contrare information to their former errors, as they were ready at the first to drinke them in.

It is our best, to try reportes, and then giue euery thing its owne due of trust, and euery trust the owne degree of assèveration. It is folie to embrace humane reports with that same degree of perswasion, as wee doe diuine trueth, or to speake them with the same confidence.

A speciall worke of Gods Spirit, *is to direct vs in the trueth*, and that not onely in the matters of Saluation, but also in our common conuersation, where hee reigneth, hee placeth holy Discretion at the roote of our eares, to keepe vs from rackelesse Credulitie: And hee guydeth the heart with wise Charitie, to stay vndiscreet Confidence, inventing of our owne apprehension, or other mens reports. *The foolish man will beleeue*

beleeue euery thing: but the prudent will consider his steppes. Prov. 14. 15.

42. The sight of a *present God-head.*

IT is a great worke to direct our life aright, and many haue giuen good precepts for it, but the Scripture is a most full and pertinent rule. And God who knoweth best our duetie, hath summed all vp in one word, *Walke before mee, and bee thou vpright. Genes. 17. 1.* The sight and sense of a reuealed, reconcealed, and present God-head, is the marrow and substance of all wholesome directions.

Who can see him, but hee must loue and seeke an union with him: and keepe that union by a constant walking with him: Hee cannot bee seene but by his owne light, nor felt, but by his owne life, and the raritie of these blessinges make the Christian conuersation so rare.

This is a compleate Furniture for our duetie, first, to *know it*, next to *will it*, and thirdlie, to haue *a power to doe it*: All these are obtained by setting God before vs.

Neither is hee a beholder of his gifts, but an effectuall mouer of them, setting vs and his Grace in vs to worke, by a powerfull working. If his pure light fill the minde, his effectuall power will fill the heart, and that light and power can lead vs no wher-else, but to himself: They put vs to a restlesnesse, but when wee are pleasing him, and that restlesnes is a most sweete rest. The goodnes of promised blessings, the weight of threatned curses, and the equitie of dueties commanded, are all in their vigour when we see God, so that faith and obedience doe follow: Other considerations haue their owne force, but this is so immediate and strong, that there is neither place for delay, nor hypocrisie. He who seeth God alway, dare neither neglect his duetie, nor doe it deceitfully.

Where

Where this care is, Sinne finde th a bridle, and Grace a ſpurre. There can no tentation ouercome vs, ſo long as wee ſee God clearely before vs: Sathans ſuggeſtions evaniſh as miſt before that face: And our corruption dare not ſhew it ſelfe before the clearenes of that light.

Our walking in Chriſtianity, is but a roving,, till wee come to this ſight of God in ſome meaſure. This maintaineth light in the minde, ſenſiblenceſſe in the heart, and ſetteth to worke our Conſcience, to direct and hold vs in a conuerſation worthie of him, whom we ſee alwayes looking on vs. Men are diuerſly affected with this ſight: Some know not the nature of it; other condemne it as a phanaticke imagination, becauſe they compriſe all the worke of Grace within their owne perſonall experience: *But VViſedome is juſtified of her children.*

They who are conſcious and ſenſible, of it, enjoye the vnſpeakable fruites thereof: While other are as voyde of them, as they are voyde of the ſight it ſelfe.

43. Patrons of Grace and *Nature, are condignelie payed for their pleading.*

Opinions in Religion, are discoueries of our condition; he who counteth highlie of the Grace of God, hath his part thereof: It commeth freely of God: and leadeth to him in thankfulnesse: It is his gift, and the proper worke of it, is to bring vs to him againe: It is his stryne in vs, and pulleth our Soules to him. The holy Spirit is not, as a reporting messeger, but one inbiding seale; hee worketh at once, both the sense of Gods loue in our heart, and the meeting we giue to it: No childe of Grace can satisfie himselfe in magnifying of Grace, the worke of it, is to powre out it selfe on God; the Fountaine, as it filleth the hart with joy, so doth it the mouth with: *What shall I render to the Lord? Ps.* 116. 12.

The Patrons of Nature seeme yet to abyde in Nature, at the least that patrocinie is a work of Nature, and flesh in

in them: If a Captiue commend his Priſon, is a token hee is not wearie of it, and (which is worſe) deſireth not to bee deliuered of it: Sauing Grace in Chriſt is the Arke of Gods building, to ſaue thoſe that goe in it: But Pelagius brittle, and rent ſhalloppe of naturall power, and ſelfe-ſufficiencie, drowneth men in damnation. In things naturall, and for this life, Nature can doe ſomething; but in matters ſupernaturall, and for Saluation, it is blind as the mould-warp, dead as a carcaſe, and vyld as a carion. If we aſcryue to it, either deſeruing or diſpoſition for Grace, we denye both the Nature and neceſſitie of Grace.

Errors in other pointes of Religion, diſcouer indeed weakeneſſe in the mind, but in theſe practick poynts, concerning Gods worke in our Calling and conuerſation, they diſcouer the ſtate of our perſons: They who are tranſlated from Nature to Grace, cannot but abhorre Nature, and praiſe Grace.

O! how dangerous a thing is it, to count Nature Grace, or to magnifie it against Grace?

If their opinion bee well examined, they will bee found to lay two strange grounds to themselues: One, that they are sprung of another beginning, than fallen Adam: The other, that they count another God, than the Redeemer of mankynde: As for vs, who are come of lost Adam, and depend on Christ our Redeemer, wee dare neither speake so proudly of Nature, nor so basely of Grace. *The poore speaketh with prayers, but the rich answereth roughlie. Prov.* 18 23. Wee count it our happinesse, that our dead and graceless Nature, is quickned and renewed, by the free and powerfull Grace of Christ.

All their pleading is for a priuiledge to Nature, and when all is deepelie prest, that priuiledge is nothing, but *hardnesse of heart*, than which, there is no greater plague in man, *a libertie to fall frō Grace, and to resist it.* They shall neuer craue

craue bleſſings to mee, who take that for a priuiledge, and bleſſing to man, which is the heauieſt (but the juſt) plague of God on man.

But both theſe pleaders are condignelie rewarded by their Clients: Defenders of Grace haue not their gages to to ſeeke, and Natures proctors haue ſuch gaine, as ſhee can giue. The mater abideth not in queſtioning, the perſons, are diſcerned before the queſtion bee debated. Magnifiers of Grace proue children oi Grace: and praiſers of Nature ſticke ſtill in Nature.

It is kyndlie to euery thing to reſpect the owne originall and Benefactor, as it is reſpected of them. I content my ſelfe with Scripture, to call *Chriſt both the Author, and the Finiſher of Faith. Heb.* 12. 2. *And to profeſſe before men and Angels, that I am ſaued by the Grace of Chriſt. Epheſ.* 2. 5. And with holy Antiquitie, *to be then moſt ſure, when I aſcriue all the worke of Saluation to the mercie of God, and the merite of Chriſt Ieſus.*

44. Conceat

44. Conceat of VViſe-dome is great folie.

Conceat of VViſedome is a dangerous *Counſeller*; while we intend our buſineſſe, wee thinke all is rypelie aduiſed, but in the proceeding, and at the end, we find weakenes: we thinke then both of our Witte and worke, that we might haue aduiſed & done better; & that with ſome cloſe Reſolutiõ, to ſee better to buſineſſe following: But the next affaires finde vs in that ſame folie, and are a new matter of after-thinking, and Repentance, and our firſt *Conceate* miſleadeth vs, as of before.

Corrupt *Counſellers* haue neede of reformation, & there is no more corrupt *Coũſeller* in our Soule, than this conceat: So long as it is *Father* to beget, or *Mother* to bring foorth, and the *Nurſe* to foſter our buſineſſes, there can neither bee hope of good ſucceſſe in our adoes, or of amendement of our error: Conſcience

ſcience of our weakneſſe: imploring of Gods aſſiſtance, and warineſſe in our proceedings, are better Directors.

When wee diſtruſt our ſelfe, and relye, and incall on God for a bleſſing, we ſhall either finde that bleſſing which wee aske, or contentment in the lacke of it: But *Conceat* debarreth the bleſſing, and doubleth our miſcontentment in the lacke. Hee cutteth himſelfe off both, from Gods direction, and bleſſing in his adoes, who conceateth ſtrongely of his owne wiſedome: But he is compaſſed of both, who reſteth on God.

As his mercie offereth, ſo his juſtice decerneth the ſaue-guyding of him who diſtruſteth himſelfe & truſteth in God: But it is the worke of his juſtice to deſert the *ſelfe-conceated* wiſe man: Hee gaineth much who dependeth on God: His buſineſſe are begun, ſweyeth, and accompliſhed by GODS wiſedome, whereas the other left to himſelfe, muſt wreſtle with difficulties of affaires, and of croſſing Prouidence. The beſt way to bee

to bee wiſe indeede, is to be conſciencioulie humble vnder ſenſe of folie, but the ſtrong conceate of Wiſedome is extreame madneſſe.

45 Dead to the world.

THe world is wiſe in the owne generation, but God turneth their wiſedome to folie; it affecteth men as they are ſette towards it, the Worldlings with loue, and the godlie with hatred: Theſe affections it teſtifieth by anſwereable actions, honouring the beloued worldlings, and troubling the hated godlie: But it is fooliſh in both, and moſt in this ſecond: If it did not ſo vexe the godly, it might poſſibly inſnare them to byde in it. The Worldes fowning and flatterie is more dangerous, than her frowning; and her open hoſtilitie, is the ſecuritie of the Sainctes.

It is Gods great mercie to vs, who turneth their injuries to our mortification

tion: Wee are called to renounce the World, and it rageth thereat, and preasſing either to *retaine*, or *recall*, or *deſtroy* vs, it chaſeth vs out of it ſelfe. All their conteſting with vs, putteth vs further from them, than wee were before, their hatred and injuries worke a contempt of the worlde in vs: This maketh a diuorce, and in end, a Death to the world.

I take this as a dying and crucifying to it, when by the Grace of God, my Soule doeth neither conceiue their folies, nor account or receiue them, beeing ſuggeſted: When the heart neither willeth nor affecteth them, the memorie remembreth them not, the mouth cannot vtter them according to the worlds formalities, and the whole man hath a vnfitneſſe to walke in their faſhions: Hee is liuing to God, and God liueth in him, who is ſo dead to the World.

46. The right placing *of our affections.*

HOw fooliſhlie are our affections & actions placed? Chriſt appointed the matter, and order for them both, *Seeke firſt the Kingdome of God, and all theſe earthlie thinges ſhall bee caſten to you, Matt.* 6. 33. And the Apoſtle, *Set your affections on things aboue, and not on things on earth: Coloſ.* 3. 2. Heauen is firſt, and moſt to bee ſought: The Earth both leaſt and laſt; but man inverteth that order; hee is not farre trauelled, nor high minded: The earth is at hand, and hee goeth no further; as an home borne child, he bydeth in the houſe, & as a ſhell-ſnaile he ſticketh to the wall.

The Heauen, the great & firſt thing, ſcarcelie entreth in his heart, the renting cares of the world, doe ſo peſter it, that the thoughts of heauen cannot goe through that throng: Earthly thoughts ſalute

ſalute him firſt in the morning, buſie him all the day, lay him downe in his bed, and play in his fanſie all night: The thoughts of God and his Kingdome finde none acceſſe: Hee is all, where hee ſhould bee leaſt, or rather nothing: He is little or nothing, where hee ſhould bee moſt, hee maketh that his taske which hee ſhould but touch by the way, and hee blenketh but a ſquint on that which hee ſhould continually meditate. Many are buſied about impertinent thinges with *Martha*, and farre moe about impious things, but few with *Marie chooſe the part that ſhall neuer bee taken from them. Luke* 10. 42.

By this I know, the right ſituation of my Soule, when God and his thoughts take vp all the roumes of it, It is beſt to ſet the earth and her traſh, at as baſe an account, as in ſituation, it is vnder our feete.

47. Con-

47. Contemplation and *practiſe ought to bee joyned.*

Contemplation and *Practiſe*, make vp complecte Chriſtianitie: God hath joyned them as the Soule and bodie, & requireth them joyntlie: and he who ſeparateth them, offereth a lame ſacrifice to God, and is ſcarce halfe a Chriſtian: The firſt, as the eyes directeth vs, the ſecond, as the hands and feet performeth that direction. Theorie alone, is as the eyes without feete and hands, and practiſe without a ſolide knowledge, is as ſtrong legges and nimble handes in a blind man.

Light and life are beſt together: The firſt, is the ſweete *eating of the Booke*: *Ezech. 3. 3.* The ſecond, is the bitter diſgeſting of it: The one giueth Grace & contentment in ſecret; the other proueth the ſinceritie of that Grace to man.

For

For our owne ioye, the firſt hath a ſufficiencie, but for the edification of others, and our confirmation in our calling and election: The ſecond is neceſſar.

If naked knowing bee ſufficient, Sathan is a moſt perfect creature: Hee excelleth all men in the knowledge of good & euill, but is behind all men in affecting them: He knoweth not good, to loue & ſeeke it, nor euill, to hate and flee from it, but his affections & actions are ſet croſſe to his knowledge: Hee is in that ſame degree of wickedneſſe, that hee is in excellencie of vnderſtanding: His ſearching and pearcing wit, hath purchaſed him the name of an vnderſtanding Spirit, but his wickedneſſe calleth him, *Sathan, an enemie to God*

The union and worke of both, craueth ſome ſolide and inward ground: Outward meanes may occaſion them, and inward motions ſet them on worke, but they cannot haue a conſtant byding in vs, without a byding ground and principle. The life of God is this ground:

What ſupernaturall thing we doe without it, is but hypocriticall, or occaſionall, and eaſilie intermitted.

The Fountaine of this life, is God himſelfe, and where this Fountaine is, there is ſufficiencie for Theorie & practiſe: Without him, our profeſſing is hypocriſie, our minting vanitie, and our actions will die, and end, in their beginning: Wee can doe nothing that is good without him; and with him, wee ſhall bee able to approue our ſelfe, in a liuely Theorie, and a well grounded practiſe. *As without Chriſt wee can doe nothing. Ioh. 15. 5. So I am able to doe all things through the helpe of Chriſt, who ſtrengtheneth me. Philip. 4. 13 Yet not I, but the grace of God which is with me. 2. Cor. 15. 10.*

48. The ambitious man *dieth of his diſeaſe.*

DOubtleſſe *Ambition* is fooliſh, and God in Iuſtice, doeth croſſe it in the greateſt deſignes: But the humble man

man is truely wiſe, and God caſteth more humane reſpect on him, than hee deſireth: The Ambitious man hunteth after honour, but it flyeth from him: What euer bee his worth, in this hee is vnworthie, that hee thirſteth honour. It is not guided by blind Fortune, but by a ſeeing prouidence, and flyeth from them who proudlie affect it, and waiteth on them, who modeſtlie decline it.

He fetcheth and ſucketh wind out of euery Airth, but when he ſeekth it moſt, there is greateſt calme, both in reſpect of his deſire and indeed; What is lacking that way, hee ſupplyeth it by his owne breath of vntymous ſelfe praiſe, but that auaileth not; all mens breathing in a ſhippe will not fill the ſailes, hee is the more vile in the eyes of the wiſe, the lowder hee proclaime his owne ſuppoſed vertues: The humble man neither intendeth nor affecteth honour, yet it followeth him: As the ſhaddow followeth the bodie, ſo doth true honour to true worth: Hee hath more of that gale

of winde, than hee craueth, and the more it blow, hee is the more dejected: his care is to keepe him from ſchelues and rockes before ſo faire a winde.

God is witneſſe to his Soule, that heerein hee hath a ſecrete dejection, and ſtill compting himſelfe the vileſt ſinner in the earth: Hee wonders at that mercie, that hath ſo vndeſeruedlie bleſſed him, and knoweth not how to beginne to bee thankfull: Hee is more penſiue how to pay the debt of gratitude to God, than puft vp in taking it on.

And ſaith with *Dauid Who am I, Lord God, and who is my Fathers houſe, that thou haſt brought mee hitherto?* And finding himſelfe vnable to thanke God, as hee ought and would, hee calleth God to witneſſe his earneſtneſſe to honour God. *What can Dauid ſay more to thee? For thou Lord knoweſt the heart of thy ſeruant.*

And the more hee is ſwallowed vp in that ſweet drowning ſenſe of Gods loue, hee

hee is the nearer to true exaltation: Hee feeleth then the trueth of that Martyrs, word, who ſaid, HEE THAT PRAISETH MEE, SCOVRGETH MEE, & of the word of God, *That hee reſiſteth the proude, and giueth grace to the humble.*

49. Good Spirits are *moſt free of paſsions.*

GReat Spirits haue leaſt paſſions, but baſe Spirites are moſt paſſionate: The firſt is aboue their buſineſſe, and not ſoone moued; the other is vnder all accidents, and perplexed in euery thing: The one as a large veſſell, containeth eaſilie water caſt in it, and the other, as a ſmall veſſell runneth ouer.

If the power of Princes were in the hands of priuate men, or the paſsions of priuate men in the hands of Princes, the world could not ſtand. But God hath wiſely ſeparate them, that power without paſſion may bee profitable, and paſſions without

power, may bee harmeleſſe: The higheſt Mountaines haue leaſt ſtorme, and wind on their tops, but the raines and tempeſt ouer-run the low hilles & valleyes.

There are few worldly Princes, but in Grace wee are called to this heauenly principalitie, to command our paſſions.

The holy Spirit maketh the Soules of the truelie ſanctified, as the fleece of *Gideon*: They are free of paſſions and perturbations, while others are drowned in them. Broken water is in the ſhallow Seas: But the deepe Seas haue a ſoft ſwelling, and not theſe violent breakings.

If wee bee tranſlated from Nature to Grace, wee are aboue the ſurpryſing of accidents, and bitterneſſe of injuries, and ſo are ſecured from the violence of our owne paſſions: Our heart is in the ſecret of God, and our head aboue the Heauens; while our ſtate or body is buffeted on earth, our Soules enjoye a pleaſant ſerenitie in the face of GOD.

30. God

50. God alone better *than all.*

HEe ſhifteth much needleſſe labour, and prouideth great contentment, who cloſeth himſelfe with God alone: To deale with man alone, beſide God, is both an endleſſe & fruitleſſe labour: If we haue coũſel to aske, helpe or benefite to obtaine, or approbation to ſeek, there is none end with man,: For euery man we muſt haue ſũdrie reaſons, & motiues, and what pleaſeth one, will offend twentie, as many heads, as many wits, and fanſies: No man can giue contentment to all, or change himſelfe in ſo many faſhions, as he ſhall encounter humours: And yet it is more eaſie, to take ſundrie faſhions than to bee actiue in them.

Hee preaſſeth to lift water in a ſife, and ſand in open fingers, who thinketh ſo, to carrie himſelfe, as to pleaſe all: He is prodigall of the peace of his ſoule,

and careleſſe of good ſucceſſe, who maketh man either his rule, or his rewarder: That Spirit muſt bee rent aſunder, that applyeth it ſelfe to the contrarietie of mens opinions.

Mans bodilie ſenſes, both ruleth and ouerruleth his reaſon, therefore, as hee ſeeth men and not God, ſo he preferreth ſeene man, to an unſeene GOD: But when hee ſhall ſee God in the clouds, at the laſt day, & allmankynd preſent they ſhall all bee nothing, in reſpect of God. The godly now ſee him, more than mā, and therefore, preferre him to all men, and runne that courſe to offend and loſe all men, rather than him. This is a courſe whereof hee ſhall neuer neede to repent.

It is grieuous indeede to looſe our friendes or familiars: And he is fooliſh, who loſeth any, that hee may brooke with God: But it is a great triumph of Grace, when for conſcientious and faithfull ſeruice to GOD, wee loſe them: They are not worth the keeping, who

who cannot be brooked with him: *And hee is not worthie of God, who will not forſake Father and Mother for him*: All the hurt that theſe *ſelfe-pleaſing* men bring to the *God-pleaſing Saincts* is the greater increaſe of the *fruites*, the *ſeales*, and *ſenſe* of Gods loue in them.

Since I cannot pleaſe all, I will take mee to pleaſe One, and that one who is better, than all, for Counſell, Approbation, and Reward: So long as God draweth, all my thoughts to him, and calmeth them in him, by ſweete contentment, I will not buy a torture from fooliſh man: While hee anſwereth my deſires, & communicateth himſelfe more to me, than I can conceiue, I will not vex my ſelfe in courting of man. *VVhom haue I in Heauen but thee, and there is none on the Earth that I deſire, beſide thee. Pſal. 73. 25.*

51. Rare

51. Rare accidents make *many Prophets.*

Strange Accidents breed vs many Prophets: Before they fall foorth, all men are silent, but when they are seene, many clame a propheticall fore-sight of them: It is sure speaking of them, when they are come to passe; but to boast then of their fore-sight, argueth lack of judgment: how shal he be a good fore-seer, who seeth not his owne present folie in boasting idlely of that which he hath not, & maketh none use of that which is done, or doeth not see, that that his vaine boasting, maketh him ridiculous: Hee is as loude a proclamer of his owne folie, as hee clameth commendation from that foresight.

This is a sure note of such Spirites, to make none other use of Accidents, than astonishment and broad talking: Euery one they meete with, & euery dinner & supper

ſupper muſt patientlie heare the arguments, of their fore-ſight; at euery occaſion they haue a new edition, and a new diſcourſe of it; and by long and oft pratling, they giue ſome life to that which hath none other beeing, than of their owne humour and breath.

When ſuch things fall out, as cannot bee particularlie foreſeene of man, it is better to ponder them ſeriouſlie, and to ſee the worke of God in them: And for our ſelfe, to draw neare to him in Faith and Repentance, and to draw other to him alſo, in a religious reuerence of him who ruleth all, to the good of the Saints: To ſpend our owne Spirit, and wearie the eares of others in idle babling, is the worke of an emptie braine.

52. Damnable ſelviſhneſſe.

SELFE is both a *neare* and a *deare* word to man: It draweth all our thoughts to it, & ſetting all to worke that is in vs, turneth

turneth them home againe, to it ſelfe: It is both the Idole and idolater, the exacter, caruer, and receiuer, the doer and ſufferer in all dueties: A fountaine ſending out all, and a Center, ſucking backe all that it ſent out: And ſo *ſelviſh* in this *Selfe*, that it accompteth euen God to be a ſtranger. And is yet more fooliſh, parteing it ſelfe againſt it ſelfe, and is the owne greateſt enemie: *So a mans greateſt enemie is not onely they of his owne houſe, but of his owne heart.*

Blind loue in the Ape, maketh it thruſt out the enterals of the own brood while it embraceth them too ſtraitly: The blindneſſe of *Selfe-loue* maketh it in prepoſterous ſafetie to deſtroy it ſelfe: What more friend-like maſters in vs, than *Selfe-loue*, *Selfe wit*, & *Selfe-will*, & yet what greater foes? The hatred, craft, & power of our open enemies, doe not ſo hurt vs as theſe: I feare and ſuſpect no Creature more than my ſelfe, and that euen when I moſt reſpect my ſelfe.

I will profeſſe and practiſe hoſtilitie againſt

gainſt *Seluiſhneſſe*, and render my ſelfe to bee guyded by a forraine Witte and Will, euen the New-man created and directed of God: This is a better *Selfe*, than that naturall *Seluiſh* One, there is no ſaftie for mee, but in hateing and deſtroying that euill One: By that ſauing ouerthrow of my ſelfe, I ſhall ſaue my ſelfe.

This is the fruite of mine ingraffing in the natiue Oliue. The juice of that ſtocke, changeth mee to that *Selfe-deſtroying*, and *Selfe-ſauing worke*, the more I ſeeke mine owne Saluation, the more I abhore my ſeluiſh corruption. I abhorre my ſelfe, as I am of the firſt Adam, but loue and ſeeke my well, as I am in the ſecond Adam Ieſus Chriſt.

The holie Apoſtle maketh this perfect Anatomie of himſelfe, *Not I, but ſinne that dwelleth in mee. Rom.* 7. 17. There is the olde and corrupt Selfe, like the firſt Adam in him: *By the grace of God I am that I am, yet not I, but the grace of God which is with me.* 1. *Cor.* 15. 10. There is the

is the new Selfe of Grace, by the ſecond Adam in him; in both places himſelfe as hee is Gods creature, is the common Subject of both theſe Selfes.

Hee is a ſtranger in himſelfe, who doeth not marke this diſtinction of himſelfe: And hee is his owne greateſt foe, who deſtroyeth not the olde *Selfe* in Adam, that hee may ſaue himſelfe in the new Adam, Ieſus Chriſt.

53. The wiſe and fooliſh *Merchant*.

EVerie man playeth the *Merchant* in his greateſt buſineſſe: Wee change & loſe ſomething, for gaining another: The godly with God haue moſt care to ſaue their Soule, They care not to loſſe their goods, their name, their bodie for that end. If labours waſte their body, and afflictions bruiſe their Spirit, all is well beſtowed in their count, if ſo bee their Soule bee ſafe.

The

The wicked mak their own conqueſt with witte, like themſelues, they care not to loſſe their Soule for keeping of their body and eſtate; their courſe is juſtifiable in their owne judgement, no man can build better vpō their grounds, or ſee better with their eyes: They ſee not their Soule, and as little care they for it, as they know it: They ſee their body and ſtate, and doe thinke that their ſoule is giuen for their body.

True godlineſſe ouerthoweth theſe grounds, and giueth better light: It teacheth, that all is for man, and the body for the ſoule, and himſelfe for God: This maketh vs to ſeeke our ſafety more than our ſtate, our Conſcience more than our fame, our Soule more than our bodie: And GOD, more than all.

Nature in worldlie thinges, condemneth our brutiſhneſſe in ſpirituall: It teacheth men to buy the beſt thinges, of beſt uſe, of moſt gaine, and at the loweſt pryce: But in ſpirituall Merchādice,

wee

wee buy the worſt thinges, that are of no vſe, of leſſe gaine, and at the deareſt rate: *VVee ſpend our money on that, that is no bread, and our labour on that, which ſatisfieth not, Iſa. 55. 2.* Such is all our buſineſſe on worldly thinges.

But Gods Spirit, teacheth the godly a better forme of barganning. The kingdome of Heauen is a *precious Iewell*: It endureth, when all theſe worldlie trifles will evaniſh, and wee finde it without a price. The Mercat of it is cryed free without money: *Ho, euery one that thirſteth, come yee to the waters, and hee that hath no money, come, buy, and eate: yea, come without price. Iſa. 55. 1.*

Theſe wiſe Merchants ſhall rejoyce for euer before God, who vnder termes of buying and ſelling, hath freely giuen them eternall Life, where the fooliſh ſeekers of the world, ſhall euer lament their neglect of this free Mercat and the loſſe of their *labour*, their *fruite*, and of *themſelues*.

It is good to leaue the worlds folie to it ſelfe.

it ſelfe, ſince we cannot cure it, let it not ſpoile Grace in vs: The wicked loſing their ſoule for their bodie, loſe body and all together: The godly loſing all for God, & their Soules ſaue themſelues fullie: Hee is no loſer, *who hath God for his portion* and him ſelfe in Soule and body unite to God in Chriſt.

Thinges worldlie come not in this compt, before wee were, wee had them not; and in the Heauen wee ſhall not haue them: Their vanitie, & not uſe, are as a not beeing to vs. Where God filleth the heart, there is no roome to deſire, or receiue them on ſo miſerable conditions. Let them fall to theſe who are like to them; duſt and duſt doe well agree, whē we ſhall enjoy God for euer.

54. The loue of good *and hatred of euill.*

SOme things there be which I cannot loue, and ſome thinges which I can-

not hate: I cannot loue Sathan, for he is Gods enemie: Nor Hell, for it is his Houſe: Nor Sinne, for it is his worke: And the more neere that Sinne is to mee, the more I hate it: In the godlie more than in the wicked: And in my ſelfe more than in any.

Theſe againe I cānot hate; God, becauſe he is Goodnes it ſelfe: Nor the Heauen, becauſe it is his dwelling and reward: Nor his Grace, becauſe it is his Image, both the cauſes of that loue, and the work of it is from himſelfe: I loue them, becauſe I loue him, and it is his will and worke in mee, to loue them.

I thanke God, I cannot hate them, who haue true Grace: I miſlike their faults and ſhall diſgeſt their injuries, but my Soule cannot hate them, who loue God, and are beloued of him: His Image and Grace, where euer I ſee it (though in my profeſſed enemie) commandeth my deareſt affection; all their injuries cannot ſo grieue mee, as the conſcience of my ſincere loue to them comforteth

comforteth mee: *By this I know, that I am tranſlated from death to life, becauſe I loue the Brethren.* 1. *Iohn.* 3. 14.

But there can bee none aſſurance of his Loue and Grace, where the Sainctes are hated. His loue is ſhed abroad in our heart, not to remaine there, but to run out to embrace them whom hee loueth, neither am I beloued of him, nor haue parte of that inſhed loue, if I hate them: who ſo are beloued of him, & are incloſed in his heart, & agree in Ieſus Chriſt, as they are ſuch, cannot hate one another. This is our victorie, ouer their corruptiõ & our own, that notwithſtanding of their injuries, we loue them deerelie.

God loued and chooſed vs, when he ſaw vs his enemies in the maſſe of loſt mankynde: And now loueth vs, when wee offend him daylie: How then can the heart, ſenſible of this loue, hate anie that is ſo loued of God: If wee doe ſo, wee hate Gods Image, and loue in the Sainctes, in our ſelfe, and in God & may juſtly doubt, if we be the Lords beloued.

55. The beſt Lotte *hath ſome want.*

EVerie mans Lot is mixed with ſome want: And GOD hath ſo wiſelie temperated all eſtates, that no man hath all bleſſings, and no man lacketh all croſſes: If we haue ſome bleſſings, we lacke other: Yea, our miſcontentment can make wants, where none is, and augmenteth theſe which poſſiblie are: Wee take on vs a creating power, and that in euill: How oft doe wee compleane of that Lotte, which is good in it ſelfe, and better than wee are, either worthie to receiue, or wiſe to uſe aright.

Many haue ſo large a Lotte, that if it were diuided in an hundreth partes, it would content ſome hundreth perſons, and euerie one of them poſſiblie, is more worthie, and would bee more thankfull, than he who hath it all alone, with miſcontentment. The ſmalleſt Lotte

Lot with God (if there can be any ſmall with him) is a large Lotte: And the greateſt Lot without him (if there can bee any great without him) is extreame lacke. Hee lacketh nothing, *who hath God for his portion*, and he hath nothing, who lacketh him: God carueth not ſparingly to that Soule, to whom hee giueth himſelfe, and in that caſe, it lacketh nothing, but to know that Lotte, and enjoye it.

God hath indeede wiſely tempered our Lottes, but the error of our deſires, and miſcontentment is our owne, and yet hee bringeth good out of that error. His care is to keepe vs euer looſe from the earth: If wee found all our deſires contented heere, wee would forget to ſeeke a better Lotte in heauen.

Let euery lacke chaſe vs, to ſeeke a ſupplie: It is a daylie and hourely earand to God by prayer: Wee cannot finde it in this life, let vs ſeeke it where it is; Our Lot on earth ſatisfieth vs not, but our Lot in heauen, ſhall

fill vs with contentment: It is perfect in it selfe, and craueth that wee bee perfect for it. If in the midst of so manie lackes, wee seeke perfection in the earth, wee proue the lacke of wit, more than of a sufficient Lot, all lackes tell vs, and command vs to seek supply in God, who onely is All-sufficient.

56. Danger of corruption *daylie.*

THere is none houre, wherein we can say that wee are free of danger, and yet not so much of outward accidents, as of inward surprysing of our Corruption: The more aduanced in Grace, the more is that danger, both in it selfe, and to our feeling: Other see our infirmities, and they are more grieuous to our selfe, than of before.

This is a bitter Experience, that when wee haue lamented our slippes, renewed our vowes, and chastened our selfe,

ſelfe in an holy griefe for them, they breake out vnder our hand: Scarcelie is our heart calmed from a former griefe, when it is conceiuing either the ſame, or a greater infirmitie. Theſe Cananites liue ſtill in vs, they are left as a mater of our *Exerciſe*, the *whetſtone* of grace, and a *Spurre* of Prayer: Wee cannot caſt thē out, but we ſhould put them vnder tribute. It is beſt to hold our eye cōtinually on our corruption, that it break not out: or bee grieued for that outbreaking.

Daylie danger, is a leſſon of the neceſſitie of a daylie guarde: And ſince that danger is moſt from within, our beſt Guarde muſt bee from without: Nature in vs, that worketh our woe, cannot prouid our ſafetie: God by his Spirit is our beſt Guarde: When he keepeth our heartes in his hand, then wee are ſecured from all dangers.

It is not good to ſleepe ſecurely, whē a Serpent is in the houſe, or to be careleſſe, whē a mad dog is tyed with a looſe

roppe: Such careleſneſſe is an infalible precedent of ſome groſſe fall: *Dauid* at reſt in his owne place, fell worſe, than when hee was chaſed as *a Patridge in the Wilderneſſe.*

If we cannot eſcape Sathans ſuppryſings, we ſhould turne them againſt himſelfe: God maketh theſe out-breakings in his Saintes, as a ſtaffe to breake the heade of Sathan in their corruption. They are as the borrowing of a Baire, hee houndeth out our corruption, to foyle vs, but God ſendeth it home, as a carcaſe to him againe. Beſide the former exerciſes, it entertaineth Humilitie, and the ſenſe of Gods mercie, who beareth with our faults. Pride as a Page, attendeth excellent Spirit: But the ſlippes and buffets of our corruption, layeth theſe feathers. *Pride goeth before a fall, and an hautie heart before deſtruction.*

57. Gods

57. Gods beſt Gifts.

THere is no mã, who receiueth not of Gods *Liberalitie*, but not all of that ſame *kinde*, and that *meaſure*. Some as *Keturahs* ſonnes, get common gifts, and goe away from him: Other as his *Iſaac*, get the Inheritance, and abide with him: Some haue the giftes of body and minde, and Fortune (as they call them) gifts in themſelues, but no ſure pledge of his ſauing loue: But to the godly, with his gifts he giueth himſelfe, a ſpirituall beeing by Renouation, a ſpirituall life by his Sonne, a ſpirituall mouing by his Spirit.

Our diſpoſition will tell vs his affection: If wee take his gifts, runne away with them, and uſe them without and againſt him, then wee haue gotten his gift, but not himſelfe: But if they lead vs to him, and make vs ſeeke him aboue them all, then wee haue himſelfe with his gifts.

Theſe

Theſe are beſt giftes, which are moſt excellent in their kinde: Greateſt in meaſure, and moſt profitable for uſe: What is better, than GOD Himſelfe? And amongſt his gifts, none is better, thā ſauing Graces. They bring with thē the Image and warming power of a ſpeciall loue, and ſtamppe the heart of the receiuer, with a re-louing of him. For meaſure, they are ſufficient to our greateſt neceſſitie of Saluation. For uſe, they leade vs through the Valley of this life; through the foorde of Death: And exalt vs aboue all uſe, euen to the fruitiō of God: And ſo in this life are the immediate matter of our contentment.

Common gifts come out naked, but ſauing Graces are guarded? that ſame choofing loue of God, where from they flow, ſendeth out a ſecrete vertue with them, to pull that heart to God, that receiueth them. Though they come out from him, yet they are not ſeparate from him, neither ſuffer they vs to ſtand abacke from him: That his loue

in

in Christ, that giueth them, quickneth vs with the ſenſe of it ſelfe, that as by him wee liue, ſo wee cannot liue, but in him.

This is a ſweet intercourſe botweene God & vs, in his ſauing bleſſings in Christ, *I count more of his ſmalleſt grace with himſelfe, than of all the world without him.*

58. Diſcerning of Fleſh and Spirit.

HOw profitable were it for vs, to *diſcerne* betweene the fleſh and Spirite. But this diſcerning hath a great difficultie; and that becauſe both parties are within vs: And both of them in euery parte and power of vs: Their likenes alſo one to another, and the readineſſe of our miſtaking, and moſt of all, becauſe wee incline more to the fleſh, which is natiue to vs, than to Grace, which is a ſtranger.

Fleſh is firſt in vs by Nature, and ſooneſt at worke: And ſo foreſtalling our mindes, purchaſeth our allowence to it ſelfe. Confuſion of our minde maketh them as *Rebekahs* twinnes, wee

finde them ſtirring within vs, but cannot diſcerne them: Paſſions and Selfeloue make vs judge wrong, wee take that for Spirit which is Fleſh, and cheriſh it: And that for Fleſh, which is Spirit, and neglect it: That coueting one againſt another, is ſenſible, but we know them not particularlie: And more eaſilie can we diſcerne them in another, than in our ſelfe: The worke is then manifeſt, and wee are not prejudged by our ſelfe-loue.

It is a great part of the worke of conſcience, to marke this difference: The Apoſtle excelleth in this, who ſaid, *I finde another Law in my members.* The beſt way to try them, is not to leaue them to the event, but to bring them to the rule. The true knowledge of Gods Law will tell vs, *That is Spirit, which agreeth with it, and that is Fleſh, which agreeth not with it*: At diuerſe times wee haue contrarie thoughts of one thing, the one muſt bee fleſh, and the other Spirit, what ſauoureth of pride and

and vanitie, is fleſh: What ſauoureth of Humilitie and feare, is Spirit.

As the deſcerning of them argueth a great degree of Grace, ſo to doe according to that diſcerning, proueth a greater degree of it: When the motions of the fleſh are broken as a Cockatrice egges before they bee hatched, and the motions of that Spirit are intertained: Both theſe workes are noyſome to the fleſh, but they are more profitable in that they grieue it. He hath a painefull task, *who pondereth all his thoughtes in the ballance of the Sanctuarie*, but the fruite of that labour in puritie, and holineſſe is greater than all the paines.

Iuſtice is painted with a ballance in her hand, and the practice of a good Conſcience in this diſcerning, is a continuall pondering. Where this diſcerning is exact & particular, it is a ſingular preſeruatiue, to keepe vs from yeelding to temptation, & a ſpurre to Repentance, when we are fallen: He who is ſo exerciſed, ſhall either not fall in ſinne, or come ſoone out of it.

59. Gods

59. Gods mercifull *preſence.*

GODS *Preſence in mercie*, is aboue all things in this life, to bee ſought and keeped. But euery one knoweth not what it is, or how to keepe it: As Creator, hee is with euery one, ſuſtaining, maintaining, and directing them in their wayes. The greateſt Athieſt cannot ſhift himſelfe of that ſort of preſence. But wee ſeeke his preſence as Redeemer in Chriſt.

In this hee ſeeth vs, and maketh vs ſee him: Hee ſheddeth abroad his loue in our heart, and maketh vs to loue him, and by his working in loue, maketh vs both ſenſible and conſcious of him, and carefull to walk worthie of that his preſence: His coũtenance both humbleth vs in our peace, and comforteth vs in aduerſitie: Our well and woe are judged by his ſmyling and frowning:

If hee

If hee lift vp the light of it aboue vs, nothing can grieue vs: If hee hide it from vs, wee are ſwallowed vp.

It hath both a changing and augmenting power: Thereby aduerſitie is changed in proſperitie, and proſperitie is doubled by that Bleſſing of bleſſings, euen as the lacke of it changeth proſperitie in aduerſitie, and doubleth aduerſitie by that croſſe of croſſes.

His eye is more to vs, than all the world, to ſee vs, direct vs, witneſſe to vs, in approuing or reprouing. In the darkneſſe of the night, it ſhineth in our Soule, in our reteardneſſe from men, it is powerfull to keepe vs in order, yea, all mankynde gathered in one, are but a ſolitude compared to his on-looking. This is both a tryall of true Grace, and our proficience in it.

I ſee not how wee can count our ſelues Chriſtians, except in ſome meaſure, wee know and walke vnder the reuerence of a preſent God: Without this, all wee doe, is but by *gueſſe* and *cuſtome*.

cuſtome. Heereby wee know whom we worſhip, and are ſenſible of our ſpirituall eſtate, wee meaſure his aſſiſtance and deſertion, our ſtrength and weakneſſe, and by theſe, our joy and griefe of them all. It is the earneſt of our Inheritance, the firſt *Fruites* of the Spirit, our acquaintance with his Face in this life, and our Heauen on Earth. To bee conſcious of it, and carefull to keepe it, aſſureth vs, that wee haue it now, and ſhall enjoye it for euer heereafter.

60. GOD and Sathan *contrare to their ends and wayes.*

GOD and Sathan draw vs to *contrare ends by contrare wayes*: GOD, his end is true happineſſe in Grace in this life, and glorie in Heauen: Sathans end is miſerie in ſinne in this life, and damnation in Hell: The proceeding is as contrare: God beginneth his worke at light

at light in the minde: Hee reuealeth the goodneſſe of grace & glorie, & the vileneſſe of our ſinne and miſerie: by the mind enlightned, and his holy Spirit, he boweth the will ſweetelie to encline to the knowne Good, and decline the knowne euill: By theſe, hee moueth the affections to ſeeke the deſired Good, and flee the refuſed euill.

But Sathan taketh a contrare courſe; hee firſt moueth the *Humours*, by them, the *Affections*, and by theſe, the *Will*, and by it, hee carrieth the *Minde* headlong: As his on-ſets are on our weaker partes, ſo are they prepoſterous: GOD leadeth vs *vp ward*, and *fordward*, as he made vs: Sathan draweth vs *backward*, and *downward*, blindeth the minde, that hee may ſurpryſe it by our corruption.

The forme of theſe proceedings tell vs both the Nature of the Authors, and their ends: When the *Minde* is ſolidlie enlightned, and moueth the other powers, that is an orderlie proceeding: But where *Humours* lead the ringe, & the

Minde is both laſt moued, and violentlie carried, there can bee no good. If there were that much light in it, as to diſcerne their proceeding, wee might eſchew the many temptations, which ſurpryſſe vs, and obtaine many bleſſings, which wee neglect.

Humorous courſes are both violent and dangerous; they beginne with violence, and end in darkneſſe, the more ſtirring of humour the leſſe life of Grace: But the worke that beginneth, and goeth on with light, endeth in life and happineſſe. In all our buſineſſe, wee are guided by one of theſe two.

It is good to diſpoſe of our affaires, with due conſideration, that wee may know who is our Guide, what is the Nature of our proceeding, and what ſhall bee our end. Hee beateth the aire, and threſheth the water, who walketh without theſe conſiderations, as he ſoweth the winde, hee ſhall reape the whirle winde. Many abhorre Sathan in word, who render themſelues to his guiding.

guiding: And many honour GOD in word, who pull their ſhoulders from his obedience.

61. Tryall of Trueth.

OUr ſpeach in praiſe, and diſpraiſe, ariſe of *Eſtimation*, and Eſtimation commeth of *Diſcerning*, and Diſcerning of *Knowledge*. A cleare particular and diſtinct Knowledge, maketh good diſcerning, due Eſtimation, and a true Speach: But Ignorance maketh bad diſcerning, wrong eſtimation, and a falſe teſtimonie, wee cannot pry in the heart of man immediatelie, but the worldes affection is ſeene in their praiſe, or diſpraiſe: For the moſt part, gold is called droſſe, & droſſe gold, good is called euil, and euill good, vertue is called vyce, & vyce vertue. And euery man perſwaded of his owne wiſedome, is both peremptorie to pronounce of things themſelues as hee conceiueth them, and credulous

to beleeue other reports of them. There is no juſt teſtimonie, but from a ſound Minde enlightned of God, and that as it is ſuch; a moate may trouble the eye that is otherwayes inlightned, ſo will paſſion or prejudice an vnderſtanding Minde.

I pittie poſterior Ages, who haue no further of former times, than hiſtoricall report, which carrie as much of the affection and diſpoſition of the writer, as veritie of the matter: Except the ſacred Hiſtorie, there is none that hath infallible trueth; it is a vexation to finde out the Trueth in the multitude of diuerſe, yea, contrare reports. A blind man eateth many flies, and a credulous mind manie vntruths.

I reuerence euery man as God hath gifted him, but I keepe obſequious credulitie to God alone in his word: I find nothing therein, but Truth: as for other reports, I haue often found by diligent ſearch, that to be droſſe which was called gold, and that to be gold which was rejected.

62. Politicks

62. Politicks ſecrecie *is open.*

WOrldlie *Politicks* affect nothing more in their buſineſſe than ſecrecie, but they are not ſo cloſe as they beleeue: They are as the fiſh which thruſting the head vnder a ſtone, thinketh all is hid, but the Fiſher pulleth it out of that ſuppoſed ſecret: They laugh all the world to ſcorne, and ſeeth not that they are ſeene by theſe whome they would blinde: Conuoy as they will, yet they are perceiued, and more juſtly mocked, both for their crooked doings and conceate of ſecrecie.

They delight to deceiue man, but indeede they deceiue themſelues: As they gloſe man, they caſt a vaile betweene God and them, thinking that hee ſeeth them not, becauſe they winke, and will not ſee him. But all that is ſeene of him, and ſhall bee manifeſted to him all at

the laſt day: Since men enlightned of God, doe now ſee through theſe vailes, ſhall not his face at the laſt day, more clearely diſcouer their ſuppoſed ſecrecie and wickedneſſe lurking vnder it.

If they worke directlie their mids, tell both their grounds and end: If indirectlie (as now many doe, affecting Gods prerogatiue to worke by contrars) yet are they ſeene: They who can inferre a like of like, can alſo inferre a contrare of a contrare.

The truelie wiſe in God ſeeth him throughlie, ſmyleth at his opinion of ſecrecie, and ſorroweth for his crooked policie: Hee out-ſeeth him in a better ſight, and foreſeeth his diſapointment and repentance: Hee could as well minde and counter-minde him, if hee pleaſed, but hee will not. It is not lacke of witte, but of will, and of corruption of witte, that ſtayeth him from playing the politicke: Hee knoweth God hath giuen him witte for a better end to honour God, doe good to his neighbour, and

and ſaue himſelfe, but not to abuſe it in *weauing the ſpider webbe, or hatching the Cockatrice egges. Iſa. 59.*

The troubler of mankinde furniſheth Politicks with a quicke *Witte*, and *hard heart*, and *harder face*, the firſt for plotting euill againſt Conſcience: The ſecond for affecting it againſt God: The third for effecting it with man. The firſt is both a *corrupted* and *corrupting* mind, the next, a *ſenſleſſe heart*, the third, a *ſhameleſſe face*: Such Furniture is neither to bee enuyed nor coueted.

It is a witleſſe Witte, that is wittie to warppe a miſchiefe to it ſelfe. Achitophels policie, put his houſe in order, and himſelfe out of order: Hee gained by it nothing, but a roppe to his necke, and confuſion to himſelfe, and his eſtate.

This is true Wiſedome, to feare God, and to depart from ſinne, is good vnderſtanding.

63. The life of the Soule.

THe Soule is the life of the bodie, but it ſelfe muſt liue by ſome other life, and that not from within, but from without: Euery one ſeeketh not that ſame thing for the life of it. It is a ſecond life in time, but ſhould bee better than the firſt, becauſe it is the life of the firſt, euen of the Soule it ſelfe; and ſhould as farre excell the Soule, as the Soule doeth the body: But the multitude chooſeth a worſe and a baſer life to their Soule: Some liue by their riches, ſome by their fame, others by their pleaſures, and others by their conceates. This is not an exalting, but a debaſing of their Soule, not a quickening, but a killing of it. It is Gods worke to quicken our earthlie lumppe by an heauenlie ſubſtance, but to deſtroy that Soule by a lumppe of earth and vanitie, is Sathans deſtroying worke.

It

It were extreame ſenſleſneſſe to liue a day or an houre, and not know if our Soule were in vs; and yet many put off long time, and neuer try if they haue this ſpirituall life. They lacke it who know it not, a ſpeciall worke of it, is to reueale it ſelfe to them who haue it: It is a vigorous life, all in action and cannot lurke: Holie *Motions Operations*, and aſſiduous *Care* to keepe it, are euidencies that wee haue it.

I will ſeeke nothing for the life of my Soule, but that which is infinitelie better than it, and that is God himſelfe: When hee dwelleth in the Soule, hee maketh both Soule & body liue in him, and exciteth them to an higher degree than they had before. There is no food ſo ſweete to the mouth, as the ſenſe of Gods loue to the heart; when it is warmed by that heauenly ſweetneſſe, then the body is refreſhed by a wondefull preſence.

The life that is of God, and is himſelfe, liuing in mee, both giueth mee life,

life, and telleth mee what that life is, and by the ſenſe and conſcience of it ſelfe, redoubleth that life in the aboundance of peace and joye.

Hencefoorth I liue not, but Chriſt liueth in mee, and the life that I liue, I liue by the Faith of the Sonne of God, who hath loued mee, and giuen himſelfe for me: yea, hath giuen himſelfe to mee, and taken mee to himſelfe. *Galat.* 2. 20.

64. Senſe of weakneſſe.

IT is abſolutely neceſſar to bee keeped vnder the *ſenſe of our weakneſſe*, but all meanes for it are not alike: Some learne it by falling in great temptations, as *Dauid* in his ſin, other find it in ſmaller and trifling ouerſights, as raſhneſſe in words, or out-breaking in paſſions: Both grieuous falls and ſmall ouer-ſights diſcouereth our weakeneſſe, but this laſt hath neither ſuch guiltines before God, nor ſuch ſlander before man, nor ſuch a wound

a wound to our conſcience as the firſt.

It is a great mercie of God, to bee ſchooled by leſſer infirmities; and it is the bleſſing of that mercie to make uſe of it: This is a point of heauenly wiſedome to bee made as conſcious of our weakeneſſe, by ſmall ſlippes as by grieuous ſinnes; if it worke in vs a diſtruſt of our ſelues, a conſtant adherence to God, wee are brought to a guarde for our weakneſſe.

It is extreame weakeneſſe, or rather death, to bee ignorant of our weaknes, And it is both ſtrength reſtored, & increaſed to feele it. Death feeleth no diſeaſe, but life & the integritie of it maketh vs ſenſible of any thing that hurteth vs.

The tryall of it, is to enterpryſe nothing, without earneſt incalling of God for wiſedome and direction: Neuer to proceede in any thing, without imploring his aſſiſtance and bleſſing, and that not in greater buſineſſe onely, but in our ſmalleſt adoes: *The watch-man of Iſrael will then preſerue our going out, and comming*

comming in. When we abſolutelie relye on him in euery thing.

Hee is moſt ſecure and ſafe from his weaknes, who by many proofes is made conſcious of it, and by that conſcience doeth euer depend on GOD; he ſhall ouercome great difficulties to his owne, & others, admiration. But he who preſumeth in his owne ſtrength, is ouerthrowne of ſmaller buſineſſe: *Humilitie* in the one, grippeth God, to be led of him: But *Preſumption* in the other, is Sathans ſnare to entrappe him, *Humilitie*, is both a degree of Gods preſent aſſiſtance, and a preſage of his accompliſhing preſence: But *Preſumption* in the other, is both a juſt deſertion of God, and a ſurrendring of the preſumptuous man, to fearefull inconuenients. Conſcience of weakneſſe findeth want within, and ſeeketh ſupplie in God: But Conceate of ſtrength holdeth them within: The firſt is bleſſed with helpe of God, the other is cõvinced by grieuous loſſes.

65. The

65. The Scriptures vnſpeakable profite.

IT is impoſſible to liue either *Chriſtianlie* or *comfortablie*, without the daylie vſe of Scripture: It is abſolutelie neceſſar for our direction in all our wayes, before wee beginne them, and for the tryall of our wayes, when we haue done: For the warrand of our approbation of them, for reſoluing of our doubts, and comforting vs in our griefes: Without it our conſcience is a blinde guide, and leadeth vs in miſt of ignorance, error, and confuſion. Therein wee heare God ſpeaking to vs, declaring his will to vs concerning our Saluation, and the way of our obedience, to meete him in that his good will.

What Booke can wee read with ſuch profite and comfort: For matter, it is Wiſedome: For authoritie, it is diuine and abſolute: For Majeſtie, GOD himſelfe

himselfe vnder common wordes and Letters expressing an vnspeakable power, to stamp our heart: And where shall wee find our mindes so enlightned, our heartes so deepelie affected, our Conscience so moued, both for casting vs downe, and raising vs vp: I cannot finde in all the Bookes of the worlde, such an one speak to me, as in Scripture, with so absolute a conquesh of all the powers of my soule.

Contemners of Scriptures want food for their soule, a light for their life, and the sword of their spirituall warre-fare: But the louers of Scripture, haue all that Furniture: Therein wee heare the voyce of our Beloued, wee smell the sauour of his Oyntments; and haue daylie accesse vnto the Arke of propitiation: If in our knowledge wee desire *Diuinitie*, *Excellencie*, *Antiquitie* and *Efficacie*; wee cannot finde it, but in Gods Worde alone. It is the extract of heauenly Wisedome, which Christ the eternall Word of God brought out of

of the boſome of his Father.

Oft-times on this Meditation, I doe both pittie the Pagans, who haue not this ſacred Booke, and were without warrand of their doing or comfort in their trouble: And I wonder at many Chriſtians, whō God hath bleſſed with this Booke, but they know not their bleſſing hereein; they find more delight in other books thā in this: And ſome affect ſuch Treatiſes, as may be inſtrumēts of their vncleanneſſe or ambition, and trifling complementing: *Filthie and obſcene Pamphlets are bought and reade more greedilie, than this ſacred V'Vryte.* But this is a diſcouerie of mens profane diſpoſition.

It is a token of profanneſſe, to loath Scripture; but a note of true Grace to delight into it: And of a growing grace, to grow in that delight. *The happie man that walketh not in the way of the wicked, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeate of the ſcornefull,* commeth to all this bleſſedneſſe, becauſe

his

his delight is in the Law of God, and hee meditateth therein night and day, Let good Christians chooſe out theſe Pearles, while the Swine eat vp their huſks. It ſeaſoneth the heart with an heauenly taſte, and indueth it with diuine properties.

If the *Iewes* did receiue an odde temper of body and Spirite, becauſe of *Manna*, ſhall wee not haue a greater excellencie by this heauenlie *Manna*, and Ieſus Chriſt in it, If wee would be ſure of the life of God in vs, let vs continually drink in theſe heauenly Oracles. The daylie ſeaſoning of our Soules by holy Scripture, keepeth in vs the vigour of that life, and foſtereth our Soule conſtantlie in a ſpirituall taſte.

66. The fearfull calamitie of Warres.

AS the Earth-quake to Earth, ſo is *Warre* to *Mankinde*, a fearefull commo-

commotion: The calamities of it deſtroyeth *Ciuilitie*, *Libertie*, *Lawes*, *Religion*, and *Humanitie* it ſelfe. It is a grieuous thing to ſee man made for the good of man, ſo earneſtly to deſtroy his neighbour, and that with the hazard of himſelfe: For the deſire of the life and blood of his Brother, to be prodigal of his own: And for the opinion of moſt manfull men, to turne beaſtes, voyd of humanitie, in deſtroying their owne kynde, and deuils in defacing the Image of God: God commanded man *to increaſe and multiplie*, but they turne it in diminiſhing of mankynde, and make a craft of it, to deſtroy one another. I cannot thinke, but mankinde mourne more to finde ſuch rent in her bowels, than the perſons ſo diſpoſed.

It is one worke, but hath diuerſe reſpects in it: Some thereby ambitiouſly ſeeketh preferment, ſome auaritiouſlie hunt for gaine: Others cruelly ſeeke the ſythment of a reuengfull heart, and others in that looſing of all order ſeeke

a licence to all wickednesse. But God both intendeth and worketh his good ends into it.

It is his *Chirurgrie* to draw some superfluous blood of mankynde: And his *discipline* to such as are dissolute: Doubtlesse God hath some as *Cornelius*, warriours fearing God, but it is as sure that many are voyde of the feare God: they initiate themselues for warres in the Aile house and Bordell: And so soone as as they are girded with the Souldiers girdle, they loose themselues to all profanneſſe: God disciplineth them with the *Muscat*, *Canon*, and *Sword*, in the fielde, who would neither abide the admonition, nor censure of Pastors at home: It is his chastening of his Church, she abuseth her peace in warring against him by sin, therfore he maketh mā to war against her, to bring her to repentance.

No warres are so cruell as these for Religion: In ciuill jarres it is but as one Deuill smiting another, the strokes will bee soft: But heere Sathan is smiting the

the Light and the bearers of it; and that with certaine victorie to Gods enemies, ſo long as Gods quarell remaineth againſt his Church: It is a parte of his proceſſe againſt her, and his enemies are a ſcourge in his hand, therefore, they muſt preuaile, till his Church be ſufficiently humbled.

Heere the caſe of the victor, is worſe than of theſe who are ouercome; for the one are corrected in a wrath mixed with mercie, but the other is imployed in that ſeruice, in a ſimple wrath: And while they are Gods inſtruments to puniſh the ſinnes of his Church, they are filling vp the cup of their owne ſinnes, that full vengeance may ouertake them.

It is our beſt not to fight againſt God in our peace; and if hee bring warre on vs, not to reſt, till wee bee at peace with him: The rage of Warre is bounded, if wee bee one with him, hee will either giue vs *our Soule for a prey*, or take vs to a better life.

All deaths are ſanctified to the Elect,

and to die for Religion is a moſt glorious death. Souldiers call it the bedde of honour to die in the battell (though many of them bee dead in ſinne) but to die in the Lord, is the bedde of honour indeede, to lay downe our life for his cauſe, who gaue it; and to turne the naturall debt of Death, in ſo glorious a ſacrifice. It is a token of Gods honourable accompt of vs, to charge vs with ſuch a ſeruice; of his preſence with vs, in ſo triumphing a Grace, and a pledge of the greateſt degree of Glorie in Heauen.

67. God ſeeth the heart.

THat GOD *ſeeth the ſecretes of our heart*, is a point terrible to the wicked, but joyfull to the godly: The wicked are ſorie, that their heart is ſo open: It is a boyling potte of all miſchiefe, a fornace and Forge-houſe for euill: It grieueth them that man ſhould heare and ſee

and ſee their wordes and actions: But what a terrour is this? that their Iudge whom they hate, ſeeth their thought. If they could deny this, they would: But ſo many of them as are convinced and forced to acknowledge a God, are ſhaken bee times with this alſo, that hee is All-ſeeing: Other proceed more ſummarlie, and atonce deny a God-heade in their heart, and ſo deſtroy this conſcience of his All-knowledge.

But it is in vaine, the more they harden their heart on this godleſſe thought, the more feare in them; while they chock and charme their conſcience, that it crow not againſt them: It checketh them with fore-ſight of fearefull vengeance, and for the preſent, conuinceth them of the conſcience of a God-head, the more they preaſſe to ſuppreſſe it.

But the godly rejoyce heerein, it is to them a rule to ſquare their thoughtes, there is no libertie of *Thinking*, *Willing*, *Wiſhing*, *Affecting*, in the heart: where that candle ſhineth, all are framed as

worthie of him, and his ſight whom they ſee, ſeeing their heart.

This worke is all ſecrete, and knowne of them alone in whom it is: *The ſtranger ſhall not meddle with the joye of that Soule.* It ſeeth GOD All-eye, looking on it, and layeth it ſelfe open both to ſee him, and to bee ſeene of him: And that not onely for to bee directed, but to bee allowed: The firſt is the warrand, to doe: The ſecond, is the ſeale, that it is well done.

It is their comfort againſt man, traducing their words and actions: When man that ſeeth not their heart, expoundeth them contrare to their heart, they ſolace themſelues in this appeale in the cõſcience of Gods both knowing, & acknowledging ſight of their heart: So alſo it is our beſt, while the world either thinketh that God ſeeth not, or would it were ſo, that wee euer delight to caſt our hearts open to God, not becauſe it muſt bee ſo, but becauſe that wee rejoyce that it is ſo: Wee count not that

terrible

terrible, which wee finde ſo comfortable.

That Soule is ſufficientlie guarded, for its innocencie and ſinceritie, againſt the *ſcourge of the tongue*, which is conſcious and ſenſible of Gods Seeing, witneſſing, and approbation: The ſeales of that approbation in a ſolide peace and vnſpeakable joye are ſtronger, than can bee broken by the breath of man: That lying breath cannot diſſolue, but doubleth them both in themſelues, and the joyfull uſe of their poſſeſſours.

This made the holy Apoſtle to ſay with as great libertie as trueth, *I paſſe verie little to bee judged of you, or of mans judgement; for I am not conſcious to my ſelfe of any thing.* 1. Cor. 4. 3. 4.

68. Reſt on Prouidence.

SOme cares are neceſſar, becauſe commanded of God, others needeleſſe becauſe forbiden: Euery day hath

enough of his owne griefe, and wee ſhould not care for to morrow: God relieueth vs of that care: Hee who made the World, diſpoſeth all, and careth for all in it: Before wee were borne, hee ruled all, and needeth not our helpe in any thing; and when wee ſhall bee at reſt, hee will rule all.

It is a matter of pittie, to ſee manie rent their heart, when they neede not: Gods prouidence eaſeth vs of that care, if wee bee at peace with him, his prouidence is for vs; it hath nothing more in head, than to content the Lords beloued.

If once wee looſe our mindes to apprehenſions, and feares of croſſes, there will neither bee end, nor remeede of them; One will breede an hunder, and euery one will multiplie anſwerablie, ſo that wee ſhall be buried and ouerwhelmed with feares, before the feared euill come.

But theſe and the like ſhreds of tortouring apprehenſions, ſhall bee cutted, if

ted, if we cloſe our ſelfe within the compaſſe of a mercifull prouidence, and this ſhall bee, if wee can perſwade our ſelfe: 1. *That there is a GOD.* 2. *And that this GOD ruleth all.* 3. *That all his ruling worketh together to the good of them that loue him.* Hee needeth not bee afrayd of any thing, who is at peace with him, who ruleth all things.

By diſtruſtfull care, wee offend God, and make his prouidence to worke matters to our griefe. The courſe and euent of things I leaue to God, and his prouidence: He is more wiſe ſee, & more able to doe that which is good, than all the world. I haue no care, but to ſee that I offend him not, either in abuſe of meanes commanded, or vſe of things forbidden: This prouideth with a certaintie of good, a ſolide contentment alſo; When I reſt on his prouidence, fullie reſoluing to welcome what it bringeth. I truſt his Grace will worke contentment in his worke when it commeth: Since I reuerence it before it come:

come: If any take on them to counſell, or command prouidence, or to controll the worke of it, let that Soule reſolue to lodge in continuall miſcontent. It is good wiſedome to keepe our ſelues in peace with God, who directeth prouidence, and to ſubmitte our ſelues vnto it, ſo wee ſhall finde it ſerue vs, and Gods Grace to giue vs contentment in the worke of it.

Commit thy wayes vnto the Lord, and truſt in him, and hee will doe them. Pſal. 37. 5. Caſt thy burden on the Lord, and hee will ſuſtaine thee. Pſal. 55. 22. God dwelleth in that heart that ſo repoſeth on him, but hee deſerteth the Soule that chydeth his Prouidence. *Hee who truſteth in God, ſhall bee as Mount Sion, that can not bee remoued. Pſal. 125. 1. Hee ſhall not bee affrayed of euill tydings, becauſe his heart is fixed on the Lord. Pſ. 112 7.*

This is Chriſtian *Stoiciſme* or rather ſpirituall *Securitie*. The olde Stoickes preaſſing to exalt the naturall man, aboue

aboue the reach of humane paſſion, did both thruſt him out of Nature, and ſhake him looſe of Gods protection: And turned him from himſelfe, as farre, as from God: But this holy diſpoſition maketh vs reſt out of our ſelfe, in God: And ſo to finde our ſelfe ſecured in him.

69. Afflictions fruite.

THere is nothing more grieuous to man, and nothing more profitable, than *Affliction*: How fooliſh are wee in the day of trouble? Wee thinke that God is ſlaying vs, when hee is ſauing vs: A life indeede is taken from vs, but ſuch a life as wee both may and ſhould want: Such a life as killeth our Soule, but quickneth vs by the want of it: We haue a worldly and a ſinfull life, euen our loue of the things of the world: God giueth them as coards and wings to lift vs vp to Heauen, but wee turne them in weights to hold vs on the earth.

When

When we loue our name, our goods, our Children, our body, our ſelfe, more than wee ought, God hath two quarrels at theſe things: The one of *Iealouſie*, becauſe wee loue them to his prejudice: The other of *Violence*, becauſe they detaine our Soule in them.

When hee croſſeth vs in them, then hee ſlayeth that our life in them: Hee killeth it in our name by calamities, in our goods by their remouall, in our friendes by death, and in our bodies by ſickneſſe: Then that hurt life reteareth from a wounded member of our lot, at leaſt doeth not ſo vſe it as of before: When wee are wounded in all theſe, the Soule draweth from them to GOD.

If hee ſaw vs not exceſſiuelie affecting them, he would not wound vs in them, but there is no choyſe, heerein it is better, to liue in God, than to die by a ſeeming life in them: And this wounding is not ſo meikle the worke of his Prouidence without, as the mightie draught of his ſauing loue within, pulling vs out of that

of that wherein wee would die, that we may truely liue in him.

His bleſſings are good in themſelues, but our corruption abuſeth them, and killeth vs: And it is neceſſare that our corruption bee killed, wee die by the leauing of it, and in its death wee liue: Croſſes are preſſours to expreſſe our corruption, euen that venome of Sathan which oppreſſeth vs. The life of God, and of ſinne, haue their contrare growth, ſtanding and decay in vs, as the one increaſeth, the other anſwerablie decayeth, & the raigne of the one is the deſtruction of the other. In all croſſes God intendeth the health of our Soule.

Many ſee the hand of the Phiſitian, that ſee not his heart; & many feele the bitternes of his potions, and the paine of his cutting, that ſee not the health that followeth: as the firſt ſight of ſinne is falſe, becauſe it ſeemeth pleaſant and profitable; ſo the firſt ſight of *Affliction* is falſe, becauſe wee ſee nothing then, but loſſe and hurt: The ſecond ſight of ſinne in

ſinne in Repentance, is the beſt, becauſe wee ſee it vyle, ſo is the ſecond ſight of *Affliction*, then wee ſee and feele *the peaceable fruite of Righteouſneſſe*, and the health of our Soule.

Euerie ſanctified croſſe to the godly, hath both a ſenſible decay of that outward life, in the bleſſinges of God, and as ſenſible an increaſe of the life of God, in God himſelfe. The life of God, is more ſtrong, and manifeſt by ſuch wounding, than without it. I count it no loſſe to want that life, that chocketh the life of God in mee: The more that life is deſtroyed, the more I liue in God, and God in mee: Heerein is that notable ſaying verified, WEE HAD PERISHED, EXCEPT VVEE HAD PERISHED.

It is good for mee, that thou haſt afflicted mee, for thereby I haue learned to keepe thy Law. Pſal. 119. 71. *Many deare Children of God in their owne ſenſe, had periſhed eternallie, if they had not beene brayed in the morter of Affliction.*

70. Man

70. Man the moſt diſobedient Creature.

ALl Creatures ſtand in their order to God, as hee placed them in the beginning, but Angels and Men his beſt Creatures, brake their order, and left their place: They were beſt gifted, and yet fell moſt, yea, they onelie fell, and Angels better gifted than man, fell worſe than Man. And now, while all is ſubject to vanitie, Man is moſt refractarie to God, what law God hath ſet for other Creatures, they keepe it without any breake: The Seas keepeth their bounds, and paſſeth them not: The Birds know their time, and ſlippe it not: The Heauens and Earth their place, and change it not; and all Creatures follow their Creator, and are in their kinde affected towards Man, as God directeth them. When hee is angrie with Man, they can grieue him, when he is pleaſed, they

they comfort him: Onelie Man, knoweth not, or keepeth not bounds, time, place, nor disposition like to God.

Gods will findeth no rebellion in the whole Creature, till it encounter with the Will of Man: The Patrons of *Free-will* may bee ashamed of such a Client, and in that plea doe professe a captiuitie of their owne will, in the wilfull defence of such a rebellious free-dome.

This is our shame, that beeing better gifted, wee are lesse obedient, although that Gods Law to vs, bee more perfect, and his disposition more reuealed to vs, yet his law findeth not disobedience nor his disposition a contrarietie, but in vs.

Unspeakable is his patience that beareth with it, and his mercie, that pardoneth it: But let vs striue to be plyable both in obedience and conformitie with God. The gifts of God doe both engage vs to obedience, and enable vs for it: And disobedience is punished answerablie to the greatnesse of our obligement: When wee see these meanest Creatures

Creatures keepe their course, we should bee astonished; their obedience is our conuiction, as they declare the worke of God in their order, so they preach our rebellion, who come not neare to them in obsequiousnesse to him.

71. Good men most *injured*.

THe *Christian warfare* is full of mistaking; some knoweth not the parties, other know not the cause: It is not aye ill men that suffer, neither at the hands of euill, neither for euill. But oft-times good men, euen the best doe suffer, and that for God, and at the hands of good men: Grosse euils are soone discerned, and as they make a dittay and bring on punishment, so they close the mouth of the guiltie sufferer: But it is more hard, when Grace and actes of Grace, worthie of loue and honour, are taken for grosse sinnes, and that not of

the wicked onely, but euen of the Children of God. This finiſter judging is in them, not as they are his Children, but as corrupted.

Hee is blockiſh, who thinketh Sathan ſo groſſe, as to enjure the Sainctes onely by the wicked: As hee can transfigure himſelfe in an Angel of light, ſo can hee dye the corruption of men, otherwiſe godly with the coloure of Grace, and rubbe vpon Gods Children, and their obedience to God, the colour of impietie.

Grace is neuer contrare to GODS Grace, but loueth and honoureth it, as a ſtreame of that ſame Fountaine, and Image of that ſame God: It is corruption that oppoſeth Grace: And the like corruption in others, doeth allow that oppoſing corruption as grace: And condemneth injured grace as corruption.

This miſtaking runneth ſo deepe and ſtrong, that I thinke neuer to ſee it mended, till Chriſt come in the cloudes.

Let euery one, who ſetteth his heart to ſerue

to ſerue God, reſolue to ſuffer at the hands of the godly, and that for good: Hee ſhall not bee a loſer therein: That Grace ſhall grow, for which hee is injured. It is a weake Grace, that is not worth an injurie, and a weaker, that bringing an injurie from indiſcreete man, cannot ſuſtaine him who is injured for it. And let euerie one pray for Charitie and holy Prudence, to keepe vs, that wee offend not God, in injuring his Children, and his Grace in them.

72 Gods Beggers are beſt heard.

IT is not betweene God and vs, as betweene man and man, when man giueth any thing to day, he is ſlower to morrow, and though ſome three or foure dayes hee giue, in end hee will refuſe, and vpbraide the ſuter as importune, & impudent. But God *giueth liberallie*,

and reprocheth no man. Iam. 1. 5. Hee hath an infinite treaſure, which can neither bee exhauſted nor diminiſhed.

His liberalitie is great, and the gifts he now giueth, are not our full portion, but beginnings and pledges of that perfection, which he hath promiſed and intendeth to giue vs; till wee get perfection wee haue not gotten the full meaſure that he hath ordained; & the oftner we aſke, the welcomer are wee: And the more wee receiue, the more hee giueth; hee counteth it good ſeruice to begge his bleſſings.

It is happines for our miſerie, to haue ſuch a Fountaine and Riuer to runne to. Our condition is all in *neceſsitie* of his goodneſſe, and his goodneſſe is all for the *helpe* of our neceſſities.

GOD indented with *Abraham*, vnder the name of *All-ſufficient*, to tell him, that as man bringeth nothing to the Couenant but *All-neceſsitie*, ſo hee ſhould meete with *All ſufficiencie* in God: Our ſtate is nothing, but *All-neceſsitie*,

neceſsitie, a want of all good: A want of the ſenſe of that want: So the want of an heart to deſire the ſupplie; of a mouth to aſke it, of an hand to receiue it, and of a price to purchaſe it. But this Fountaine ſendeth out a ſupplie to all theſe wants, hee maketh vs feele our miſerie; giueth vs an holy thirſt of his ſupplie, the mouth for prayer to aſke, a price in Chriſt to obtaine it, and the hand of Faith to take it.

What is more conuenient to helpe our neceſſitie, than this ſufficiencie? It is a goodneſſe both full and free to imparte it ſelfe, that it will both helpe the indigent, and in a ſort act ſome part of his worke, rather than it helpe him not. Hee is willing to giue almes, who openeth the hand of the begger, and then thruſteth money in that hand which hee hath opened; ſo doeth God to vs. There was neuer ſuch a meeting, neuer a more indigent begger, than man, nor a more liberall giuer, than God. If as wee are great beggers in pouertie, ſo

also in importunitie of suting, we shall finde his fulnesse running ouer to our superaboundance, and his *All-sufficiencie* turne our necessitie in *sufficiencie*.

It is helpfull in the nature of it, in that it is good, contrare to our euill, and for the disposition of it, in that it is liberall to communicate it selfe to our helpe: But hee commeth nearer to vs, in that hee hath made the fulnesse of his goodnesse to dwell in Christ, that is neare to vs; that is come to our nature: All Grace is treasured in Christ our Head: Beside this approching of Grace in him, it is neare to our possession, when as hee hath it, so hee hath procurred by his merits, the right of it to vs, & by his intercession, obtaineth it, & by his dispensation, distributeth it daylie. Heere are groundes sufficient, both for suting, and confidence of obtaining.

I find him neuer more readie to giue, than when I haue new receiued; neither is my Soule more desirous to craue of him,

him than when it is yet warmed with the ſenſe of his mercie in his new receiued bleſſing: Hee will neuer ceaſe to giue, till wee ceaſe to craue, perfection is his laſt gift, and our greateſt meaſure: Wee neede, no more, nor can containe no more, when once his bountie hath perfected vs in glorie.

73. Good motions are *of* GOD.

WEE *are not ſufficient of our ſelues to thinke any good. 2. Cor. 3. 5.* As euery good gift, ſo euer good *motion* commeth of God.

Heereby wee vnderſtand not *fleeing motions* of his common and temporarie giftes, but the conſtant worke of his indwelling Spirit, who after our ſealing by him, abideth in vs: That ſealing is not ſo much in any motion, as in himſelfe, for wee are ſealed by the Spirit of promiſe, for the day of Redemption, as

the earnest of our Inheritance.

Infused habits of Grace, are his great work & gift, but they wil remaine habits still, or rather decay, and neuer produce actions without his operation. His Spirit is free, and worketh where he listeth, and in them whom hee possesseth, hee worketh not aye to their feeling, but when he will: His working, as his Kingdome come not by obseruation; The waters of *Bethesda* had their tyme of wholesome troubling, and so the holie Spirit hath his owne dyet of powerfull operation. Occasion may bee offered outwardlie, but the inward power can not stirre it selfe, without his hand, who gaue it.

It is a great blessing to haue that vertue and power of infused Grace, and good occasions, and holy necessities in our callings, are great prouocations, but aboue all, the holy Spirite dwelling in the heart, is to bee sought, when hee kythes himselfe, small gifes will vtter themselues excellently according to their

their Nature: When hee lurketh, great Graces are on a ſleepe, they can neither moue themſelues, nor the Soule that hath them.

The Soule is the life of the body, and giftes and Graces are the life of the Soule: But the holy Spirit is the life of them all: Both they and wee are dead without him: But in his mightie operation we are quickned, and that to our feeling.

So long as I find God in mine heart, I am ſure of a timous and fruitfull ſtirring vp of his gifts, his owne *worke* aſſureth mee of his *Preſence*, and his preſence perſwadeth mee of his worke: His time I leaue to himſelfe, who is as wiſe to chooſe the opportunitie, as he is able to work the work: If I grieue not the Spirit of promiſe, and bee not lacking to his working; I will finde tymous and powerfull operation in my neceſſitie. Euery life hath its own naturall actions, whereby it is both manifeſted & diſcerned, and ſo hath the life of God, and it is a ſpe-

is a ſpeciall worke of it to keepe it ſelfe in vs, but to bee careleſſe of it, is a worke of the fleſh, and not of the Spirit.

74. The right uſe of obſeruing of our neighbours infirmities.

OBſeruation is a *Commentarie* of euerie occurrent, but that Commentar is written in the heart of the obſeruer: It is wiſedome to obſerue at all times, but there is no neceſſitie to vtter all our obſeruations to other: There is as great wiſedome in ſome caſes to ſuppreſſe, as to marke them.

If wee ſee God offended, wee ought not then to be ſilent; when wee ſee him diſhonoured, it is our part as louing Children, to pleade zealouſlie his cauſe, and to admoniſh the offender according to our calling. But if we obſerue our ſelf injured by mē, it is better to miſken that wrong,

wrong, and ſuppreſſe our owne obſeruation.

Hee who trauelleth through a rough Forreſt, ſhould not rubbe on euerie thorne, and brier; that will both rent his garments and fleſh, and ſtoppe him in the way: Hee is more wiſe, who draweth his garments hard to his body, and ſhifteth the touch of thornes: And (if they faſten on him) ſoftlie freeth himſelfe off them.

It is a ſafe courſe through this thornie world, to haue no medling, but neceſſar: And then not to prouocke mens infirmities: Or if they will rubbe vpon vs, wiſely to decline or paſſe them ouer.

Hee who carpeth at euery thing breedeth much needleſſe and endleſſe labour: But he who paſſeth by tollerable things without challenge, prouyded great peace to himſelfe: Obſeruation is the eye that ſeeth theſe thornes, Patience and Prudence are the two hands, the one to decline them, the other to looſe them, when they faſten in vs.

This

This is not a politicke *Diſſembling*, but a *Chriſtian diſgeſting of wrongs*: The firſt is a craftie *ſmoothering* of anger, which will ariſe to reueng at the owne occaſion, the ſecond, is a *buriall* of it, neuer to reviue or bee remembred. The worke of obſeruation in it ſelfe, is a good degree of wiſedome, but the right vſe of it is greater wiſedome. If wee ſhall euer communicat all our remarkes to men, wee could not haue peace in the world, men are not ſo ſanctified, as to ſuffer themſelues to bee challenged of that whereof they are guiltie: Paſſions in their hearts when they are touched by obſeruation, are as Lyons in the denne, and Serpents in their holes. To ſhew that wee ſee them, prouocketh a greater irritation. It is better to let a Dogge ſleepe, than to waken him: It is ſufficient to know hee is a Dogge, and wiſelie to decline his barking and byting.

The particular directions of this point would bee many, but this is the ſumme of all; to make ſuch vſe of obſeruation, that

that GOD bee not dishonoured: Our Neighbour be not offended: Our peace with God, our Neighbour, and our selues bee not broken.

75. Hardnesse of Heart.

DOubtlesse the heart is *naturally hard*, and *accidentallie soft*, as yron holden in the fire, is hotte and soft, but out of it turneth cold & hard; whē God warmeth it with a spirituall motion, and sense of his loue, then it is soft as wax, but atonce it becommeth as a stone: By day euen vnder spirituall exercise it stealeth it selfe away from sensiblenesse: And in the night, though wee close our eyes, vnder a strong spiritual sense and softnesse, yet in the morning, wee shall finde it hard in our breast: It can bee hardened not by Commission of euill onely, but also by omission of good, and that while wee are labouring to soften it.

Next to the pleasing of God, I neuer found an

found an harder taske than to keepe the heart in tenderneſſe. There is no pleaſure to the ſoftneſſe of it, and no griefe to the felt hardneſſe of it, and yet when I grieue for that hardneſſe, I ſhal rejoyce; if it were incurable, it would bee vnfelt. The Conſcience of my endeuouring to flie ſin, giueth ſome comfort, & the vnſpeakable griefe for the hardneſſe of it mitigateth that griefe. An heart fullie deſerted of God, and judiciallie hardened, can neither feele that hardneſſe, nor grieue for it: If I feare it and feele it, I haue it not; griefe for it, is a ſoftning and looſing of hardneſſe.

Hee hath neede to dwell in his heart, and in theſe thoughts continuallie, who would keepe his heart in a tenderneſſe and affectuouſneſſe to God.

The beſt way to keepe hardneſſe out of our heart, is to intertaine an heauenly heat of Deuotion in it: The Altar of God had alwayes the fire that came downe from heauen. If wee keepe our heart vnder the ſenſe of Gods loue to vs, and the

and the worke of our loue to him, that warmneſſe ſhall preſerue our heart in that temper, that God at no tyme ſhall want a ſacrifice, nor wee a comfort.

76. Gods worſhip done *as his worſhip.*

MAny exerciſe themſelues in the worke of Gods *worſhippe, but not as his worſhip*: The Hypocrite doeth it to be ſeene of men, and to purchaſe a name of pietie; the Politicke to bee counted a profeſſor, and eſchew the ſuſpition of *Atheiſme*: And the Atheiſt himſelfe to feede his curioſitie. It is a good worke in it ſelfe, but to them who doe it with by reſpects, it is ſinne. Their life doe proue how profanelie they act it, they are neuer one whit better, but goe on in their profanneſſe, they obtaine the end that they intend, and can ſute no further: Their ende is not edification in the Grace of God, but other baſe

base respects, the desire whereof carieth them to the worke, and in it they find their satisfaction, further they looke not, and finde not.

The end of Gods worshippe is our union with him, to partake his forgiuing goodnesse, in the pardon of sinne, and his giuing goodnesse in all sauing Grace: The forme of it, is in giuing diuine homage & honour to him: But they minde none of these. If they can purchase the name of zealous professors, suters of Sermons; though indeede they bee but naturallie or ciuillie disposed in all the worke, and seekers of nouelties, they haue all their desire.

But to doe the worke of Gods worshippe, as his worship hath vnspeakable profite; wee doe it so, when the loue of God and his Grace allureth vs, and the griefe of our miserie forceth vs to him, when we preasse not to please men, but God, & seeke not any base respect, but his Glorie, & the rest & comfort of our Soules in Christ: Wee take time, occa-

sion, place,

sion, place, Texts, & all as Gods prouidence doth offer them to vs, & in all we seeke him, & find him, & rest on him. We may both please men, and our selfe, and deceiue vs both therein, in such by-respects: Yet God will not bee deceiued, what euer his secrete goodnesse worke in man, yet no spirituall fruite is due to so fleshly a disposition.

77. Gods stamppe in the *Soule and Bodie.*

GOD hath reserued the immediate search and knowledge of the heart to himselfe: But so as hee hath left some *indices* for others to obserue it.

GODS Image is principally seated in the Soule, yet it is not inclosed there, but the body hath the owne part in it: *Election*, *Iustification*, *Sanctifiation*, pertaineth to both Soule & Bodie; though the soule be both more capable & sensible of them. Gods treasure of Grace in his

owne, is ſo laide vp in the Soule, that it may bee ſeene in ſome meaſure in the body, and that not onely as the Soules *Inſtrument*, but as a *Companion*: That fellowſhip in partaking Grace with the Soule, doeth more affect the bodie, than a naked Inſtrument.

The countenance, conuoy of buſineſſe, geſture, and wordes, giue ſome notice how the heart is ſette: Though man by Education, Letters, Religion, and Grace, be ſubject to a change from his naturall diſpoſition, yet there is euer ſome *Characteriſticke* thing in Nature to bee ſeene in euery one.

Hypocriſie (the fitteſt viſorne for deceat) cannot hyde that from the diſcerning eye: As the colour of people teſtifieth the ſoyle; their language, the Nation, their accent of ſpeach, their Prouence, as a *Galilean* from an *Iew*: So euerie mans Character telleth his diſpoſition; hee muſt caſt off himſelfe before hee caſt it off: It is the Soules lineaments in the body, words and deeds; if wee

if wee find it, wee haue found out the predominant, both in its ſeate, and chiefe inſtrument: It is matter for our circumſpectneſſe to eſchew mens euill, and of our hope to look for their good: What either good or euill can bee remarkable in them, is marked by, and taſteth of that ſtamppe.

It is good, when the naturall Character is ſtamped with Grace; when God reneweth me to his Image in righteouſneſſe and holineſſe, ſure I am, hee will make mee a *ſignet on his arme, and his heart*; when hee filleth all the heart with his Grace, his *Name will bee written in the forehead*, ſo that they who can, may read, *Holineſſe to the LORD.*

Courtlie attendance giueth men a courtlie countenance: And Sathans ſlaues by their deuiliſh conſulting with him, drawe on their face, a ſterne raſedneſſe, the horrour of that vncleane Spirit, deformeth his familiars: And ſhall not the heauenlie familiaritie with God, giue an holy impreſſion to

his daylie attendants: *Familiar conuerſing with God, made Moſes face to ſhine.*

The Soule is naturallie both affected with, and affecteth the body with the things that it moſt loueth. And what is more excellent, or giueth ſtronger impreſſion in it, than God? If wee come ſeldome to him, we are but lightlie touched of him, but if our Soules by continuall mynding of him, bee ſubacted by theſe thoughtes, and kned in them, doubtleſſe as our Spirit within, ſo our body without ſhall giue ſome teſtimonies of a diuine diſpoſition.

78. Of great naturall *Spirits.*

I Saw neuer greater folie, than in theſe named *greateſt naturall Spirits*, odde wits haue as odde gaddes, no great ingyne without ſome mixture of madnes, and their vyce oft-ten doeth equall or rather exceede their vertues: No moderate

derate thing can cõtent them, but al their worke is in exceſſe, and that in the worſt ſenſe; their end in intending, their practiſe in plotting, and they chooſe rather to hunt an vncertaine, and imaginate contentment, than to enjoye a certaine and preſent eſtate.

I doe not ſo wonder at their courſe & folie, in judging it, as at the world, that counteth them great Spirits: *Alexanders* Courtiers mocked *Diogenes*, but hee in his Hodged, was a greater *Monarch* than *Alexander*: For he commanded *Pride*, *Ambition*, and *Luſt*, wherevnto *Alexander* was a ſlaue. I will leaue reaſoning with thoſe Spirits, till they come home to themſelues: They are not brought home uſuallie, but by ſome great calamitie, and many, not till their death.

Moderate Spirits proue beſt: With little buſineſſe they doe much, and holding themſelues within their reach, they come ſoftlie to their juſt and deſired ends: But the other take great libertie ouer their *Spirites* and *States* and out-

reach them both: But *Prouidence* will not bee commanded of them: It croſſeth their deſires, and breaketh their purpoſes in ſhiuers.

What euer Spirit wee haue in naturall partes, it is good to haue it ſanctified; our care ſhall be helped with heauenly prudence, & furthered by Gods prouidence: Theſe ſhall bring to our hand, more than euer wee could dreame. The ſuppoſed baſe Spirites of this holie temper, doe infinitely exceede theſe falſlie named great Spirits: Their greatneſſe is more in the worldes ſtyle, than in the thing it ſelfe, but the event will proue them great in miſerie, they are great only in humane things, & in mans account: True greatnes is in true goodneſſe: It is a baſe and baſtard greatneſſe, that is ſeparate from goodneſſe: Theſe two are infinitelie and joyntlie in God, who is both *Optimus & Maximus*, thee *Goodeſt* and *Greateſt*: There is more true greatneſſe in the meaneſt degree of ſauing Grace, than in all the humane greatneſſe in

neſſe in the world. How euer the world count of their owne greatneſſe, and of the baſeneſſe of the godly, *yet the Saints are Gods excellent Ones on Earth. Pſal. 16. 3.*

79. The worke of *Conſcience.*

THE *Conſcience* is the moſt *wonderfull power* in our Soule; it is both a parte of it, and a *Partie* in it; a power created in vs by God, & ſet ouer vs with diuine authority: An eye looking out on all, and moſt on God, and returning againe, and reflecting on our ſelfe; it hath in it atonce, both a light to ſee God, and to ſee him looking on vs: The worke of it is 1. to *direct* vs in the right, 2. to *watch* ouer vs in obedience of that direction: 3. To *witneſſe* how wee obey: 4. To *judge* our obedience & eſtate with God: If wee obey, to gladen vs with a ſweete teſtimonie; if wee diſobey to

grieue vs with a fearefull checke.

Theſe offices are fruitefull, but the laſt is the ſtrength and force of the other; There may bee Watching, Direction, and Witneſſing, and yet but ſlow and weake judging in it. But when the conſcience is brought to ſome odde exerciſe in that judging part; the other offices are more conſcientiouſlie diſcharged. After that exerciſe, her watching is more particular; her directing more forcible, and her witneſſing more ſincere.

GOD vſeth a great varietie in this exerciſe: For the *Meaſure*, ſome are more heauily preſſed down in their ſenſe to the lower Hell; other more eaſilie paſſe that burning fire: For *Matter*, ſome tremble before that fire, for ſuppoſed or ſmall ſinne, where other are ſcarcely touched for groſſe offences: For *Tyme*, ſome know it not, to their middle or olde Age; others are preuented by it in their Youth. It is in it ſelfe a fruite of ſin, a proceſſe of Gods juſtice, a worke of the Law; and a croſſe of croſſes,

of croſſes, when the Charter of our peace with God is turned in a bill of diuorcement from him: And the ordinar applyer of our comfort, applyeth nothing, but wrath to vs: Yet it bringeth foorth a glorious fruite in the Saincts, and the ſooner wee bee ſchooled in it, the greater fruite.

In our Youth it is a notable preparatiõ for our effectuall Calling: And when Grace is weake, and corruption ſtrong to breake foorth at euery occaſion, and Sathan buſie to leade vs in all ſinne, it is then a great bleſſing to bee bridled by theſe terrors: Thereby ſinne is reſtrained, and a way prepared, both for obedience and ſinceritie in it: The Soule that hath beene burnt with that fire, will neuer doe that which will kendle it againe. Hee who hath ſeene an angrie God, and beareth the markes of his anger, dare not bourd with him: Thereafter, our Reading, Hearing, Thinking, and all occaſions are turned to a conſcienceious knowledge, and that knowledge is ſet

is ſet on worke, to keepe the peace and approbation of GOD, and GOD in them both.

The ſooner wee finde that Exerciſe, wee are the ſooner ſchooled, for keeping our Conſcience, in walking with God: There goeth nothing to oddes in our deedes, or wordes, or thoughts, but all is called to the Touch-ſtone, and tried how it may ſtand with the will of God, and peace of our Conſcience. *It is good for a man to beare the yoke of God from his youth. Lament.* 3. 27.

Hee who ſo judgeth himſelfe daylie, and keepeth himſelfe cleane, ſhall find at the laſt day, a friendly Iudge, a fauourable reckoning, and the greater and ſweeter Glorie, by reſenting his former terrours: Though Heauen bee infinitelie pleaſant in it ſelfe, it ſhall bee the more pleaſant to them who haue taſted the ſorrowes of Hell in this life.

Happie is hee, who is conſcious of his owne Conſcience, and both ſetteth it to worke, and reporteth the daylie fruite

fruite of that worke: And more happie is hee, who knowing the weakneſſe of his Conſcience ſuteth Gods preſence to ouerrule his Conſcience: It is indeed our Watch, but that watch hath neede of a better Watch-man; and this is Gods Spirit, who is that Conſcience of conſciences.

Whē our bodie waiteth on our Soule, our Soule on our Conſcience, and our Conſcience dependeth on God: Then God by our Conſcience will direct our Soule and Bodie in the good way, and bleſſe vs with happie ſucceſſe therein: And in end eternallie ſeaſe on our Conſcience, Soule and Bodie, with his full and perfect Ioyes.

80. Tenderneſſe of Body, *a Bleſsing to the godly.*

A *Tender Body* is an heauie burden: yet it is profitable to the renewed man: Health is Gods bleſſing in it ſelfe, but ſancti-

but ſanctified infirmities bringeth health to the Soule: Conſtant health in many, is taken for a naturall gift, as it is not ſought of God, ſo neither is it holden of him as his bleſſing, nor vſed to his Glorie. Their mindes doe neither mark the courſe of it with joy, nor turne them to God for it.

It may ſeeme grieuous to bee night & day perplexed with a weake body, but the fruite of it is better than all theſe paines: God giueth not health in a conſtant tenour, but by partes, hee tapes it ſo peece and peece, that euerie houre he giueth vs both matter of prayer and praiſe. When *I finde daylie the ſentence of death*, I haue dayly recouſe to God for life, and euerie deliuerie of euerie on-ſet is a new gift and taker of the life: It is not ſought for it ſelfe, but for God, that it may be imployed to his honour.

A godlie Soule hath more fruitfull remarkes in one day about his tenderneſſe, than a ſecure Soule in a conſtant health in all his lifetime: I had rather vndergoe

dergoe the bodilie infirmitie, than want the daylie ſpirituall profite: It is a ſort of *ſpiritualizing* our bodilie life, when all the hours of it are ſought, obtained, poſſeſſed, and ſpent on God; and theſe frequent infirmities are tolerable that bring ſo ſpirituall a life both to Soule and bodie.

Profane men abuſe the ſtrength and health of their bodies to ſinne: They take it as an inſtrument and meaſure of their iniquitie: So long, and ſo farre doe they offend, as their bodie ſerueth them: This is a giuing of their bodie to bee a weapon of vnrighteouſneſſe, and a ſacrificing of themſelues to the Deuill: Heereafter they will wiſh, that their ſtrong body had beene tyed to the bed continuallie. But tenderneſſe in the godlie, turneth all their thoughts and care to immortalitie.

Strength and health of body is Gods bleſſing, but our corruption abuſeth it, either to needleſſe buſineſſe, or in groſſe actes of ſin: Tenderneſſe is a croſſe, but where

where it is ſanctified, it is a bridle to hold vs from ſinfull workes, and a ſpurre to Deuotion. It ſendeth vs oft-ten to God, when poſſiblie wee would bee worſe exerciſed, as oft as it humbleth it ſelfe to God, among other ſutes, it putteth in the hand of our Spirit, the ſupplication for health and ſanctification of that tenderneſſe.

There is no croſſe, that either more occaſioneth or cauſeth a ſerious preparation for death, than bodilie weaknes; Whē they find daylie the coards of their tabernacle looſing, and the pillers of it bowing, they deale with God for a *Manſion in heauen*. That weakneſſe may poſſiblie hinder them from ſome bodilie worke in their calling, but it ſtayeth them alſo from many bodilie ſinne, and holdeth them euer vpon the maine point, how they may be cloathed after this life, with *glorious immortalitie*. As abuſed ſtrength poſteth to Hell, *ſo ſanctified tenderneſſe creepeth to Heauen*.

81. Matter

81. Matter of continuall *ejaculations.*

NOne obſeruing Spirit can want new matter of continuall prayer to God: If hee be ſecret, he filleth his heart in reteardneſſe: If he goe abroad, it is forced on him. What difficultie ſhall wee find to converſe with men? What ignorance in our ſelfe to foreſee, and weakeneſſe to eſchew foreſeene, or ſecret inconvenients: When God may deſert vs for a time, and leaue vs to the counſell of our heart, like *Ezechiah*; or Sathan ſurpryſe vs by paſſion, or deceiue vs by allurement: Theſe and the like ſhall giue vs matter with *Nehemiah*, to ſend vp *pearcing ejaculations* to God.

It is neceſſar wee euer bee requeſting God, that wee neither offend nor bee offended of other: The leaſt libertie of our thoughts may draw vs to grieuous inconuenients: There is no ſure Guarde

to vs

to vs & our heart, but by a ſpeciall guarding Grace: and that guard is moſt cloſe about vs, when wee feele the neede of it, and are earneſt with God for it: So long as there is euill in the world, malice in Sathan, weakeneſſe in our ſelfe, and goodneſſe in God, wee cannot want matter of continuall prayer: That ſame light that ſeeth the neceſſitie, directeth vs to the Fountaine, where it may bee helped: And the goodneſſe of God perſwadeth vs of a ſupplie.

Our neceſſitie is great, and God hath promiſed to heare when wee call, his mercie and trueth in Chriſt, are chiefe grounds of my perſwaſion: But I am greatlie confirmed by a ſecondarie meane, when I am conſcious in all my doing with man, that I ſeek nothing, but Gods glorie, mans good, & mine owne Saluation: *Wee draw neere to the Throne of Grace with boldneſſe, when our hearts are purged from euery euill Conſcience.* The gift and libertie of feruent ejaculations, are the worke of God in vs: Hee will doubleſſe

doubtleſſe anſwere that deſire, which his owne Spirit worketh: Wee neede not in ſuch ſtratneſſe of time and buſineſſe looke ſo much to the ſhortneſſe of our ejaculations, as to their feruencie.

Pluralitie of buſineſſe, lacke of time, and throng of companie, ſeeme to cut off the poſſibilitie of theſe ſhort prayers; But indeede they beget and bring them foorth: Gods intercourſe with the godlie Soule, knoweth no ſuch impediment: Moſes diſtreſſe at the red Sea forced out theſe ſecret cryes, and God anſwered him to his deſire: The ſearcher of hearts heareth theſe ſecret and pearcing prayers, and will anſwere them openlie.

They are not ſo much in voice as in groanes, and theſe groanes are not ſeparate from the heart, but in it; and the heart in them immediatelie thrufting it ſelfe on God: A free deſire goeth out in words; but a reſtrained and ſuppreſſed deſire doubleth it ſelfe, as a ſparkle of fire, is hotter when it is couered with colde aſhes.

82. Complementing. *is a windie fulneſſe.*

Complementing in ſpeach, is a *verball, Idolatrie*; it is counted a perfection in talking, but is indeed the quinteſſence of pratling, and vnworhtie of a free and ingenuous minde. The giuer and receiuer are both deceiued; the firſt ſpeaketh that which hee meaneth not, and the other troweth that which he exſpecteth not: At titling men haue armes and facts of hoſtilitie without wrath, they breake their ſpeares on other, & intend none hurt; ſo complementing hath friendly words without loue: As jeſters breake their jeſts on other, ſo doe Polititians their ſmoakie wiſhes&praiſe.

They liue by that ſmoake; but modeſt Spirits are tormented with it: That miſt fleeth moſte among men of leaſt true worth: Where that flatterie is mutuall, then two birds of one feather flee toge-

together, and two horſe (of one itch) doe nippe other.

It is a pitie to ſee men teach their tongs to ſpeake lies, & to labour to be truſted more than vnderſtood: But they trow not themſelues, how ſhall other men truſt them? No mā can juſtly craue more credite to his ſpeach of other, thā himſelf giueth to it, or if he doe, he muſt conceat ſtronglie that hee dealeth with a foole.

Hee mindeth one thing, and ſpeaketh, or rather ſoundeth the contrare: Hee knoweth his Heart thinketh not what hee ſpeaketh, and therefore hee taketh the flooriſh of faire ſpeech to ſupplie the want of trueth: His heart muſt fetch the reaſons of his owne perſwaſion from his mouth, and meaſuring others by himſelfe, hee thinketh that many faire wordes ſhall beguile them, as well as hee beguileth himſelfe with them.

They are no more vexed to coyne their wordes, than I am to keepe my countenance when I heare them.

Ingenuitie of affection goeth plainly

to worke: The more care to fill mine eares with officious offers, the leſſe credite they finde in mine heart: I thinke their Spirit is ſo ſpent in that vapour, that there is left neither ſpirit nor life in their affection.

This ſort of lying is not vulgare, but with a ſingular mode: Poets haue libertie to lie, and for keeping their *Rythme*, they are licenced to quite *Reaſon* oft-times. There is none odde veine of Poeſie, without ſome degree of abſtractnes of Spirit, the ſtrictneſſe of meeter looſeth them from the ſtrictneſſe of veritie, and ſecureth them from rigorous cenſure for that ſlippe: And their hyperbolees doe paſſe for good coyne. But the Complementer doe lie without either libertie or licence: And their hyperbolees are none other thing in broad tearmes, than lyes in folio.

Their ſpeaches run vſuallie on three thinges, 1. large praiſes of ſome excellent worth in them whom they idole: 2. Officious offers of ſeruice as due to it. 3. And

And large wiſhes of all happineſſe to them. In the firſt, their idoles know they are ſpeaking falſe, except they be as ſenſles of flatteries, as there flatterers are ſhameleſſe. In the ſecond, their owne heart giueth them the lie: For they think themſelues more worthie of ſeruice, than hee to whom they offer it. In the third, their Conſcience checketh them for mocking of God: For they pray for that which they deſire not to bee granted: Yea, they would bee gricued if it were granted.

They are equivocaters, minding one thing, and ſpeaking another: Many doe practiſe the *Ieſuits*, mentall Reſeruation, who know not their doctrine: (It muſt bee a couſening Religion that teacheth, practiſeth, & alloweth ſuch couſening.) I neuer ſuſpect them more, than when they double their complements.

Hee is ſhort and ſhallow witted, who is gloſed with theſe flowriſhes: Let them paint out their ſpeach and geſture, I wil giue leſſe credite to ſo onerous and inſi-

dious speach. I shall trow the heart and the person so affected as it deserueth: An honest meaning simplie expressed, hath more weight, than all these buskinges and fairdings.

The heart that God made (but they abuse) hath the owne meaning: I trust that, but not the person which they assume, and laye downe, as soone as they haue spent their borrowed breath. The next momẽt, and the first man they meete with, findeth them in another; if not in a contrare minde; it cannot byde in their heart, which bred not in it, nor was neuer in it: Their wordes are but carcases of language, and let the credulous beleeuer looke for no more, than carcase of offices. Belike, they thinke their words either not to bee idle, or that they shall not giue an accompt of them at the last day.

The Soule indeede must bee filled with something, but wee may soone choose better substance to fill it withall, than that wind of frothie complemen-

ting:

ting: While they are feeding themſelues with their fancies, let the children of Trueth, ſpeake the Trueth from their heart.

Let complementing haue the owne due, without a complement: It is the birth of an emptie braine; the maske of hatred & enuy: Refined hypocriſie, with ſimulation and diſſimulation, her twins ingraned; the breathing of an euill mind vnder hope of good deede. Hee who knoweth it, can neither bee moued to offer it, nor patientlie admitte it.

83. Conſciencious. *Knowledge.*

If our hearts were narrowlie ſearched, Atheiſme would bee found in them; wee know better then wee doe, and we worſhippe not God as wee know him: Wee can ſay, That God is good, and yet neither loue nor ſeeke him, that he is juſt and powerfull; yet wee feare not

to offend him: That hee is wiſe, yet wee ſubmit not our ſelues to his Wiſedome; that hee ſeeth our heart and thoughts afarre of, and yet wee breede and feed wicked thoughts in our hearts, which wee would bee aſhamed to ſhew to our neighbour: Wee beleeue there is an Hell for euill deedes, and yet goe on in the way of ſin: And that there is laid vp a Crown of glorie in Heauen for well doing, yet we are not moued to doe good. What is then in our heart for all our knowledge, but Athieſme and Infidelitie: Our actions giuing our wordes the lye, and proclaming to the Worlde that wee beleeue not the thing that wee ſpeake. The want of the *worke of Conſcience*, is a ſpeciall cauſe of this fleſhly diſpoſition: Without that worke, Chriſtianitie is nothing but a ſpeculation: Wee conſider all things in abſtract, but take them not in our perſons and to our heart: Wee can abhorre ſin in it ſelfe, and in our neighbours, but excuſe it in our ſelfe, wee magnifie Vertue and Grace in it ſelfe,

but yet thirſt not for it: *Papiſts* talke nightilie of the worth of Faith, but doe ſcorne the ſenſe & Conſcience of it: And many Chriſtians will heare and read their owne ſinnes, convicted by the word of God, and yet not thinke themſelues particularlie taxed, nor byde at the conviction.

Happie is that man whoſe Conſcience pulleth all to his heart, & his heart to God, who turneth his knowledge to Faith, his Faith to feeling, and all to walke worthie of God, *and to liue in Chriſt, as hee learneth him daylie*: He hath not reſt, but in walking according to the light of a well informed Conſcience: when theorie is turned to practiſe, and ſpeculatiõ to a conſciencious ſenſing, & doing, then wee are Chriſtians indeed.

Gods word is his ſtamppe, hee hath deeplie ſunke his Image in it, but it doth not inſtamp our heart, except ſome power thruſt it vpon vs: When the holy Spirit maketh our conſcience to ſet that word to our heart, then wee are ſtamped,

ped, and take deeplie the impreſſion of his holineſſe in the inward habits, and expreſſe it euidentlie in our life and conuerſation.

God hath bleſſed vs with many meanes of knowledge, but they doe no more, than propone and open matters to vs: They inlighten the minde, and goe no further: But the Conſcience worketh mightily on the heart. It letteth nothing abide in generalities, but turneth all to our particular and perſonall reſpect, and that not in the minde alone, but moſt in the heart.

As it reduceth all dueties, promiſes, and threatninges to our perſons, ſo it joyneth affection to light, and moueth the heart according to thinges knowne: And out of all draweth actions that ſerue to expreſſe that knowledge, and doeth all as in the preſence of God.

When *Conſcience bringeth* Religion to the *heart*, and from the heart to the *life*, then wee are truely religious.

84. The

84. The wiſe mixture *of mankinde.*

HOw wiſelie hath God tempered humane ſocieties? All are not of one diſpoſition; ſome *hotte* and ſome *colde*, ſome *harſh* and *headie* in their judgement, and violent in their actions, other ryper wits, calmer in their affections, & poſed in their doings: Some againe as groſſely ſenſleſſe; ſome craue the bridle, and ſome the ſpurre.

If a man caſt his eyes on a multitude, he ſhall obſerue as much diuerſitie in their *diſpoſition*, *voyces*, & *opinions*, as in their *faces*. If all were of a firie humour, the world would fire at once. If all were *ſluggiſh*, it would fall downe in the pot: Stirring wittes as quickning barme, put the doufneſſe of the ſimple to working: and the flowneſſe of the other, tempereth their fordwardneſſe, and ſo both theſe extreamities are brought to mids. If either extreame preuaile, matters goe

goe wrong, but our wise God maketh that counterposing bring the ballance to an equall standing, and so tumultuous meetinges bring oft-ten foorth just conclusions. There can bee no standing of matters, if either *witlesnesse* or *wilfulnesse* predomine; but where contrars by their strife, are brought to a mids, there is the good of mankinde. Our complexion is made vp of contrare qualities, of the elements; and harmonie is a meeting of contrare sounds.

It is worth our labour to marke this disposition, and Gods prudence bringing all to a temper, and a good end. And withall to incline to a *tempered* and *tempering* wit, & moderation, of courses: If there be any fault in such moderatiõ, it is both lesse in it selfe, & more curable, than the faults of fleshly extremities.

If any consider these extremes a part, hee can not bee without passion; hee shall offend at the headie and hotter sort as fire-brands, and at the coldnesse of the sluggish, as impediments of good:

But be-

But beeing joyntlie considered as they are tempered of God, to his owne glorie and the well of mankynde, hee shall lay downe his offence: Their nature and action seuerall, is to hurt, but God causeth euery one of them to hemme in another, and so disposeth them to a better temper.

But the moderate Spirit shall be beaten of both extreames: Hee is indeed a friend to both, and yet is counted of both as an enemie: As a Land lying far in the Sea, is beaten on both sides by waues, yet keepeth the soliditie of earth: So he is assaulted of both, & yet keepeth his moderate temper. Both extreames take him for their contrare extreame: Fyrie men call him sottish, and soft men call him fyrie, but hee standeth at his stayed posednesse, and enduring their frivolous censure reduceth them (if they bee curable) to the golden mids.

He rejoyceth in God, who hath giuen him eyes, to see that his diuine contemperation of mankynd, and hath turned his Spi-

his Spirit (of it ſelfe inclinable to extreames) to moderation. While both parties ſtand out againſt other in the claime of perfection to themſelues, and imputing of folie to the other, hee thanketh God, who both at the firſt, and in the conſtant cariage of his adoes, hath bleſſed him with that temper, which they can neuer attaine, but by Repentance and amendement.

85. Needleſſe feares are *fruitfull to the godly.*

EVen falſe and *needleſſe feares*, worke true good in the godly: If they come not as they apprehend, our profite is double; one in the eſcaping of the feared euill, the other in the great ſtore of Grace, which they produce: It is the beſt ſort of errour, when feares proue falſe, and the feared euill commeth not, but that errour is recompenced with a true fruite, when it draweth vs neere to God:

God: There is great oddes betweene the true and falſe feare in their grounds, but not ſo in their fruit: For the falſe doeth ſhake vs, and bring out Repentance, and reſolution for death, as well the other. Beſide, the contempt of the world, the loathing of the vanities of it, holy vowes of better obedience to God, a renouncing of all, come of ſuch feares.

It is great mercie in God, to work the ſame work of Grace in vs by falſe feares, that hee would by true feare, and the greater that our loſſes are leſſe, and our leſſon the ſame. Wiſe Captaines can giue falſe alarmes to their Souldiers; if they goe franklie to their Armes, they conceat of their courage: So, if we goe to our ſpirituall Armour, wee are not feeble; if wee looke to our deſeruing, euery appearance of danger may make vs feare, wee are vnder guiltineſſe, and God hath vs vnder proceſſe for it, and all Creatures are readie to execute his will, how ſoone may the ſentence both

come

come foorth, and bring foorth the executiō againſt vs: and it is a great mercy that the fray commeth before the ſtroke.

His judgement commeth out in the owne degrees. 1. We ſinne: 2. And his juſtice inquiring findeth our ſinne worthie of puniſhment. 3. Our Conſcience convincing vs, and juſtifying him, doe apprehend the preſage of puniſhment.

If all theſe can turne vs to Repentance, happie are wee, with *Ninive* we ſhall eſchew the ſtroke it ſelfe: wee may call feare needleſſe, in reſpect of the euent which God in mercie withholdeth but it is not cauſleſſe, ſo long as ſin remaineth. The beſt way to mitigate our needleſſe feares, is to bee at peace with GOD; and if they come, to reape that good fruite of them, *Repentance*, *Reſolution*, and *Obedience*. Grace ſo obtained, is well purchaſed, & the peace that commeth after, is double pleaſant, becauſe it is ſo farre contrarie to our deſeruing and expectation. *All things worke to the good of theſe that loue God. Rom.* 8 28.

86. Thirſt of Newes.

ALl are not borne, or liue in *Athens*, yet wee are all ſicke of the *Athenian* diſeaſe, in a deſire to heare & tell newes: And that not in the younger ſort, who may haue a longer time in this life, but euen in the aged, who are at the end of their race: Belike they are prouiding freſh Newes to carrie with them out of this life, but ſuch wares will giue no price there.

What buſineſſe in inquyring for Newes and in reporting of them? Scarcely are they heard when they are loathed: They become ſtale with the firſt report, and are olde in the verie birth, the deſire is full of them at their firſt noyſe, and yet deſirous of ſome other: To tell theſe ſame newes ouer and ouer againe, is as tedious as their firſt report was pleaſant. It ſeemeth to bee a new worke of a new man: To bee

euer thus busied about newes, but it will bee found the worke of the olde man.

There may bee, and is a fruitfull disposition about Newes in the prudent, but that is so new to these Nouellers, that they know it not: They seeke onlie Newes for Newes, and goe no further, than to heare, and then to prate of them, and that not as they heare them, but as a liberall hoast they send them away with a new portage. They giue them a large allowance to passe for Newes, that is, *newlie augmented lyes.*

They may haue some ground of trueth for their beginning, but by few reportes it is buried in the multitude of new additions. Wee would thinke it strange, to see a Booke haue as many editions as it findeth Readers: And yet Newes haue that current and changing Noueltie, that many reporting the same thing, make it still new by some alteration or augmenting: Bookes haue that immunitie,

immunitie, becauſe they are a ſtanding report in print; but Newes left to a vaniſhing report, cannot bee ſecured from change.

It is Sathans policie to abuſe our eares in hearing, our tongues in ſpeaking, and our heartes in beleeuing lyes, to diſable vs from the diſcerning of Trueth. But God hath giuen them to bee buſied about Trueth.

God hath giuen to his owne a ſouerain remeede of that diſeaſe, to bee fully poſſeſt with the beſt Newes in the world, and then to make a ſpirituall vſe of common Newes. I finde theſe good Newes: That Chriſt is come to ſaue ſinners: And that I am one whom hee hath ſaued: The teſtimonie of mine adoption; the Spirit witneſſing to my Spirit, that I am one of his Children: The teſtimonie of my juſtification, *Son bee of good comfort, thy ſinnes are forgiuen thee.* The Seales of mine Election and calling in the fruites of the Spirit.

These and the like are excellent newes,

their matter is good and glorious: Their delight is great and constant: Though they were heard euerie houre, yet they are euer fresh and new to the New man: They fall neither vnder stalenes in themselues, nor loathing to mee; but their last hearing, delighteth mee as much as the first hearing.

As for other matters, I rest not on them as Newes, but obserue in them the prouidence of God, how he ruleth the world by ouer-ruling the malice of Sathan, and madnesse of man, to his owne glorie, and good of his Saintes, to make them new, and to put in their mouth a new song. To bee grieued with *Nehemiah*, when wee heare of *Ierusalems* desolation, and rejoyce when wee heare of her prosperitie, is a marke of Grace in the New man: When all trifling Newes shall bee ended, God shall put a new Song in his mouth, to praise him eternallie. *The Soule enstamped with Newes of Grace, turneth all occurrent Newes to that better and biding substance.*

87. The

87. The comfort of *Calumnies.*

A *Calumnie is the Deuils minde in the mouth of Man*: and his arrow ſhot by mans bow: Hee lendeth him his lyes and malice & borroweth his tongue to vtter them: He hath this name from traducing and thruſting through the fame of the godlie. His firſt and maine care, is by temptation, to deſtroy their *Conſcience*, and if hee preuaile not in this, hee turneth him to their *name*, that hee may rent it by Calumnies, whoſe Conſcience hee could not defile by temptation.

This is his policie againſt Gods deareſt Children, they are moſt hated of him, who are moſt beloued of GOD: Hee careth not to make euill reports of his owne, and counteth no great gaine to defile the face of a *Moore*, but all his care is, to blamiſh the face, and ſtenzie

the name in whom Gods Grace ſhineth cleerelie: Hee knoweth that treaſure in them is giuen for his hurt: Hee cannot ſtay God from giuing it to his beloued, but hee turneth him to the next, to make it fruitleſſe to other: Hee cannot ſtay a daylie and freſh increaſing of that Grace, but hee preaſſeth to make it diſtaſtfull to man, that ſo it may bee fruitleſſe.

Surelie hee loſeth not all his labour, though hee be ouercome by the Saints, whom hee calumniateth, yet hee ouercommeth them, who doe calumniate them: It is a fearefull thing, to lend to Sathan the Heart for deuiſing, the Eare for hearing, and the Tongue for vttering of Calumnies, and in all, to diſgrace the Grace of GOD in his Children, and make it fruiteleſſe to themſelues. Where Sathan hath ſet his porter of prtjudice, though Chriſt himſelfe were on Earth, that Soule would take no good of him: It is a deuiliſh worke, to enuy the Grace of GOD, but more,

more, to deny it, and moſt of all, to diſgrace it.

Wee finde heerein a great prooſe, of that particular worke of Conſcience, in juſtifying vs: At other times wee can content vs with common and ſlender examining of our ſelues, but being ſo falſlie miſconſtrued, wee are put to a ſecond and a ſtricter tryall, which vpon the cace of our tryed innocencie, endeth in a notable ſeale of the holy Spirit: Hee both approueth our firſt innocencie as good ſeruice to God, and our ſuffring for it, as a juſt matter of our gloriation. Hee who offereth vp his Soule and bodie in a *Sacrifice* to God, muſt reſolue to bee *crucified*, in his Name daylie by Calumnies, and theſe daylie blowes are an argument that his ſacrifice is acceptable to GOD, becauſe Sathan rageth at him, who ſerueth God vprightlie, hee knoweth that Conſcience within is repleate with God, and his peace, therefore bee laboureth to rent their Fame without, whoſe inward peace hee can-

not trouble. *It is better to haue him molesting vs without, than possessing vs within.*

The godlie Soule so affected, goeth to God in the bitternesse of Spirit, appealing him as a Iudge of their cause, in the Conscience of their innocentie: They commit their cause to him, and prayeth for pardon to their injurers: Their innocencie is both the *occasion* & *cause* of calumnies with the Deuill; and the soueraigne *remeede* of them with God and their own Consciences. Herein they haue a triple conformitie with Christ: Hee was innocent, and yet hee was *calumniate*, and *prayed* for his injurers. Better it is to endure the scourge of the tongue, than want this triple conformitie.

Why should we not glory in so cleare an Euidence of Gods speciall loue? Sathan taketh both the cause of his hatred & the measure of it from the loue of God: Hee hateth them most, whom God loueth most: Hee had moe calumnies,

nies, and euill tales againſt *Iob*, than againſt many thouſands in his time: Hee was a thorne in his eye, becauſe hee was dearelie beloued of God, and acceptable to him.

It is then the glorie of the Sainctes, to bee calumniat: *Rejoyce and bee glad, when men revile you, and ſpeake all manner of euill againſt you, for my ſake falſlie. Mat. 5. 11.* It is a token Sathan hath not preuailed againſt our Conſcience, but is now in his flight, when hee renteth our Name. As ſtrength of Gods grace, keepeth the Soule in temptation, ſo the Conſcience of innocencie, will comfort the heart vnder Calumnies.

The haile ſhowre of Calumnies, proueth on Gods part a ſpeciall loue to vs, and on our part true happineſſe, in that his loue and vigour of his Grace in vs, ouer-comming Sathan: And on Sathans part, a double malice, for that our double happineſſe: And in the calumniator, a double miſerie; one, in beeing the Deuils inſtrument in calumniating

niating the Saincts, the other in defrauding themselues of the fruite of Gods Grace in them whom they traduce.

The best refutation of Calumnies is not by word, but by deede; GOD and our Conscience seeth our innocencie, let men see it in our life: When Gods Grace shineth in vs as a light before men, then we refute realy our traducers, and proclaime them lyers to the world.

88. Men are blind and *quicke sighted in their owne cause.*

EVery man is both blinde & seeth best in his owne cause: Hee knoweth the circumstances of his deedes, but is blind in the question of his right: Selfe-loue maketh him ingrosse his person in his deede, and transchange his deede in his right: And so confounding right and deede in his owne person; to take all as good.

good. The Lawes of God and man muſt giue place to his opinion and humour, they are either cloſe forgotten, or beeing applyed to him, hee is made the rule, and they muſt ſuffer ſuch conſtruction as his ſelfe-loue appointeth.

It is kyndlie to an erring minde to nuriſh the owne birth: As it erreth in directing a courſe, ſo in approuing of it when it is done. It is no more forward to deuiſe it, than pertinacious to defend it: & herewith is joyned a more fearefull ſinne, that as his humour is put in place of Gods Law, ſo himſelfe is put in Gods ſteede. If many courſes that ſeeme good, were tryed to this touchſtone their appearing equitie would be found iniquitie, and their ſeeming obedience to God, would proue contemptuous rebellion.

Selfe-loue is ſuch an enemie to trueth, and righteouſneſſe, as they can neuer preuaile at her barre: She ſetteth vs as a center to al her ſuppoſed good, & pleadeth greateſt iniquity in the termes of our wealth

wealth: In juſt reaſon, ſight ſhould maſter that blindneſſe, but the tyrannie of Selfe-louc blindeth our verie light.

The ſpeciall remeede of this voluntar and wilfull erring, is tó transferre both our deeds and rights to the perſon of ſome other: We would judge more vnpartiallie in that caſe. If wee cenſure them in other, and apply that our cenſure to our ſelfe, we ſhall be convicted of many infirmities, which wee take for perfections. If wee could drawe our *cauſe*, *deedes*, and *perſons* in the light of Gods countenance, ſuch ſelfe-deceiuing would not haue place in us: Mans judgement and our owne may faile vs, but there is no place for deceite, if we can ſincerely proceſſe our ſelues before God, in the perſon of another. The ſtrength of Selfe-deceit is in confuſion and aſſuming an other perſon than our owne, but the remeede of it is in diſcerning that confuſion, and *transferring* our perſon to another.

89. Particulars are mixed *with common cauſes.*

I *Saw neuer a common cauſe without ſome particulars*; all may ſeeme to concurre to chooſe and vſe good meanes to a common end: But if all heartes were diſcloſed, the ends might bee found almoſt as many and particular, as the perſons: By-ends are euer ſette vp beſide the maine and good end, and for theſe, either meanes diuerſe, or contrare to the wholeſome meanes, are inuented.

If God did not ouer-rule ſo diuerſe & cõtrare projects, there culd neuer a common courſe bee happilie proſecute: As day and night make vp time, and heate and moyſtneſſe the life and health of man; ſo hee turneth mans contrare particulars to his good end: Hee can ſuffer them to intend their owne ends, and plotte their owne meanes, but yet wiſelie in his owne time, he wofteth all their parti-

particular and curious ſpinning in the great webbe of his prouidence.

As little Brookes falling from ſundrie Hilles in a great Riuer, keepe no longer their courſe or channell, but are carried with the Riuer to the Sea: So mens particular ends and wayes are carried within the ſource of Gods prouidence to his owne end.

They may fight one againſt another, but cannot all reſiſt him: His ouer-ruling power and wiſedome, maketh good matter for his end out of them all. It is a wonder to ſee euery man draw the publicke to his owne particular: But more, how God ſuſtaineth the publicke, in ſo manifold and manifeſt direptions of it: And moſt of all, how he turneth them to the preſeruation of the integritie of it It is a griefe indeed to ſee men ſpoile the common with their owne particulars, yet ſhall it bee no prejudice to God: *Man may propone, but God will diſpone*: the moe impediments, the greater diſcouerie, of mans folie, and the more matter

matter for proofe of Gods wiſedome.

There bee ſome particulars, which agree with the publicke, and are rather partes of it, than particulars: They intend a common good, and quite themſelues for ſuſtaining of it, and ſuffer their owne ſmall ſtreame to fall in the greater Riuer, and ſo come vnder Gods bleſſing to the common.

But deſtroying particulars fall vnder his curſe, who is the ranuerſer of al crooked wayes: They are the ivie or wood-beane, that draweth out the juce of the tree, which it ſtrictlie embraceth, & turneth the waters of the riuer to their own ditch: Though they ſucke the marrow of the publicke to themſelues, yet God maketh it to drie their bones, and not to feede them. Such interuerters like *Pharaohs* leane kyne, are as leane after the deuouring of the fatte kyne, as before.

It is a ſafe proceeding, to haue our end one with God, and our mids, theſe ſame which he hath commanded: If we ſee men vntimouſlie broyle with their

Particulars,

particulars, let vs not diſpare of Gods end: Whither man proſper, or faile of his purpoſe, *yet the counſell of God ſhall ſtand. Prou.* 19. 21.

Hee hath prouided great furtherance for his adoes, who refuſeth particular ends: GOD who watcheth ouer all thinges for his owne purpoſe, ſhall bring it to paſſe. Wee may bee ſure that hee will accompliſh our deſires, when they are cloſed in his.

We ſhould not ſtay on this only conſideration, but aſcend more high, to conceiue, that Gods mercie from eternall, purpoſed to determine our will to a conformitie with his, that in time hee might bleſſe vs in the accompliſhment of our will in his.

90. The Remeede of our *Corruption.*

WHo can looke in his owne heart with the light of God without aſtoniſh-

aſtoniſhment? All our naturall powers giuen at the firſt for our good, are armed for our deſtruction: Theſe who ſhould ſute and reſt on good, as our *Deſires*, *Loue*, *Hope*, and *Ioye*, &c. are ſette on euill: And they which ſhould fence vs from euill, as *Feare*, *Hatred*, *Diſpare*, and *Griefe*, &c. are either idle from their worke, or adhere to euill: And ſome monſtruous paſſion ſeaſing it ſelfe in euerie facultie of our Soule playeth the tyrrant by courſe.

And all theſe to bee directed by an ignorant and erring minde, and ſweyed by a *will free indeed*, but all its freedome *inclining and captiuate* to ſin. The den of lyons was no more terrible to *Daniel*, or the fyre to the three *Children*, than theſe tyrrannous paſſions in the heart, are to him that ſeeth and feeleth them: What pleaſure can wee haue to dwell among ſuch Vipers, and to be daylie ſtunge by them. This is our ſtate, ſo long as we ſojourne in *Meſhech and dwell in the tents of Kedar*. *Pſal.* 120. 5.

What joy can our heartes poſſeſſe ſo long as they boyle in theſe corruptions, *Ambition* in one corner, *Auarice* in another, *Luſt* in a third, & miſcontment diſtempering all: Wee can neither caſt them out of vs, nor ſeparate our ſelues from them, except we prouide ſome remeede, wee muſt bee burnt by that fire and rent by theſe beaſts.

If God dwell in our heart, hee will quench that fire, and ſtop the mouthes of theſe Lyons: Hee turneth theſe powers on their abuſed paſſions, in a godly griefe, to bee ſorrowfull for them, and a godly feare to eſchew them, and by their renouatiō deſtroyeth their corruption, and that not for their *ſlaughter* onlie, but for their *buriall*: A watchfull *Conſcience* ouer their ſturring, that they draw vs not to ſinne, an *in-calling* on GOD for pardon, and aſſiſtance againſt their furie, a ſtriuing to defraude their deſires, and croſſe them by their contrares, are good remeedes for our corruption.

When

When that worke of *reſtraining* and *renewing* Grace is conſtant & ſenſible in vs, then the jawes of theſe Lyons are broken, and the juſt cauſe of our griefe is turned in as juſt matter of Ioy.

I wiſh curious Spirits who neglect their owne calling as too narrow a taske for their large hearts, and buſie themſelues on the by, to take this cure of their corruption to heart: Though they had the power of ſeuen Soules in one, there is here matter of worke for all. But in the godly it is a worke of Grace preuailing againſt Nature, when they ſo curbe their corruptions, that the firſt motions of it are choaked as the Cockatrick egges are broken, before they bring out that ſerpent.

91. The godlie heart hath *both conſtant warre and certaine Peace.*

THe heart in which God dwelleth, hath both *continuall Warre and Peace*;

Warre with ſinne both in others and in it ſelfe: The world compaſſeth vs with euill, and is ſette on one of two workes, either to infect vs, or to injure vs. It allureth vs with the owne vanitie, to be like it, and if that ſucceed not, it afflicteth vs, and God moueth vs to renounce it, and it cannot diſgeſt that injurie, at our hand, it hath the owne peace in it ſelfe, & with its owne, but the godly renouncers of it are noyſome to it; it hath no reſt but in their ſeparation or deſtruction

As Grace in the godlie maketh them withdraw from the world, ſo Satan in the world maketh it to caſt them out: God cānot abide the wickednes of it: His Spirit moueth them whom hee poſſeſſeth to pleaſe him aboue all, heere are the grounds of perpetuall warring.

As though that were not enough, our owne corruption within moleſteth vs, wee may ſhune the wickedneſſe of men, but wee are neuer out of the grippes of our owne corruption, and that as an aduerſarie, and on the worlds part. Wee

are

are no more bitterlie assaulted of the world, than checked and vexed by our owne corruption, for not following the world; the outward world hath the owne inward extract in vs working vs to a conformitie to the owne paterne.

But all this warre troubleth not our *Peace*: To bee so exercised is a just matter of peace vnspeakable: God by his Grace guardeth vs from the worlds sin, and by his prouidence secureth vs from their injurie; And that same grace that maketh vs ouercome the world, defeateth also our corruption: When the inward euill is subdued, the outward hath no strength against vs. The sense & conscience of this batteling, is our Peace.

It is better to endure the worlds violence, in wronging vs, than to bee like them in sinne: And better to finde our corruption in a daylie stur, than in a false calmnesse. God is good to his owne, who by such dealing both maketh them daylie to warre, and yet keepe a solide Peace.

There can bee no greater ioy to the godlie, than to finde outward and inward corruption readie to destroy them, and God deliuering them from both. This is the *shame* of the outward, and destruction of the inward corruption: The glorie of God in both these works, and our *securitie* in all. The worlde thinketh that they vndoe the godlie by trouble, but they worke them to their grace: Their troubles chase them to God, and God embraceth them louinglie who are troubled for his cause: When Babes are affraied, they cast themselues in the Armes and bosome of their mother. Both these troubles are fortold, and the blessing is promised: As we feele the one, wee shall finde the other: *In the world yee shall haue trouble, but in me yee shall haue peace, bee of good comfort, for I haue ouercome the world. Ioh.16.33.*

92. Reli-

92. Religious Religion.

IT is good to profeſſe true *Religion*, and to practiſe the exerciſe of it, but the moſt part goe no further, and ſo are voide of Religion it ſelfe; and the fruits of it; To ſtand on the outward worke of praying, preaching, praiſing, &c. is to offer the carcaſe of our ſeruice to God. To worſhippe God onely with our body, is an irreligious worſhip; our bodie may bee buſie, but they will neuer faſten vpon God in ſuch a ſuperficiall worke: Hee is a Spirit, and will bee worſhipped in Spirit, elſe none union with him.

When hee ſendeth out his Vertue to our Soules, and our Soules doe meete him anſwerablie, that is inward Religion, and our binding to him; hee is moſt true, wee truſt in him; Hee is moſt gracious, good and mercifull, wee loue him withall our heart: Hee is moſte powerfull, wee feare to offend him, and

confide in his protection: Hee is moſt wiſe, wee quite our owne will, and reuerence him: Hee is moſt holy, wee adore, admire, and imitate his holineſſe.

It is a mocking of God (if hee could bee mocked) to profeſſe an union with him, and yet bee looſe from him. This Union is the end, and Religion the way to it: The end of Gods infuſing of ſauing Grace in vs, is to bring vs to him, and bind vs to him.

But he is pitifully ſelfe-deceiued, who contenteth himſelfe with a profeſſion of Religion, and neither knoweth nor careth for this Union: Hee who is not faſtened to God in this life, ſhall haue no fellowſhippe with him hereafter. It is a *religious Religion*, when wee become one *Spirit with God in Chriſt*.

Theſe and other points make vp our inward Religion: God reuealing himſelfe in his diuine properties, our Soules affecting and adhering to him in their anſwerable powers; this tyeth vs not onlie for the ſpace wee are in the worke of his

his worſhippe, but bydeth conſtantlie in vs: The worke of Preaching, or Praying, or Praiſing, doe end in their time, but theſe inward bãds are neuer looſed: This inward Religion doeth both ſet vs on worke, and quickneth in vs the outward exerciſe of it.

There is more fruite of one houres ſeruice in ſuch a diſpoſition, than in yeares buſineſſe without it. Hee who keepeth his heart vnder this religious diſpoſition, lacketh neuer a manifeſt obiect to worſhippe, nor a ſacrifice to offer. He is ſenſible of God, and the verie mouing of his Soule in the Conſcience and ſenſe of theſe bands, is a ſacrifice moſt acceptable to God, and profitable to himſelfe.

The fleſhlie minded doe wonder at the conſtant labour of the godly in Gods worſhippe, but if they knew theſe religious bands, they would not wonder. Naturall actions oft repeated bring habits, and theſe become another Nature: Shall not the work of Grace, which hath both

both infused and acquired habits, turne in a constant disposition.

This is not obtained in our beginning of Christianitie, but after long labours in the Lord. The daylie tasting of his goodnesse, bringeth our heartes to such a temper, that religious disposition turneth to bee our element for place, and our dyet for refreshment: It is our meat and drinke to conuerse with God, and doe his will. When God bringeth vs to this degree of continuall minding, louing and delighting in him, and to the sense of these religious bonds with him, then our diuorce with the world, and marriage with God, are neere their perfection.

93. Predominant vice *and vertue.*

CORruption is spred ouer the whole man, and all in man; there is neither part nor power of Soule or Body, which is not

is not defiled therewith: According to the ſeuerall powers it hath names: *Originall* ſinne goeth vnder one name, yet hath many branches: In one power it is *Avarice*, in another *Lecherie*, in a third *Ambition*: All theſe ſinfull powers though they both incline to, and urge their owne worke, yet haue they a predominant among them; a maſter vice, or captaine ſinne, which commandeth both the man and all other vyces in him: It is euill in it ſelfe and worſt in the kynde.

Heere is a maſſe of wonders; one that ſo many euill thinges in man can haue their order and reſpect to other, as a Captaine among Pyrats by Sea, or Brigants by Land: Next, that all of them can ſubmit themſelues and ſuffer the predominant to ſtrengthen it ſelfe, by their defrauding: Prid in the wretch will quite honour to purchaſe gaine, and avarice in the proud man will quite gaine to purchaſe honour: Thirdlie that it can change with tyme and age,

age, so vncleanneſſe in Youth, Pride in midde Age, and Avarice reigneth in olde age. And moſt of all that it remaineth in the godlie: Nature neither knoweth nor admitteth this, that two contrars ſhall dwell at once in their greateſt degree, and predominion in one power of the Soule.

This is Sathans chiefe *fortification* againſt God and his Grace in vs: His *Poſterne doore* whereby hee entereth our Soule at his pleaſure: The *chaine* whereby hee both bindeth and leadeth vs in captiuitie: And the *archetratour* of our Soule yeelding to his temptations.

It is good, both to know it, and find remeede: Naturall complexion pointeth at it, what euer excelleth in our temperature, is the ordinarie ſeate of it, but there are more infalible ſignes to find it out. 1. *Frequencie* of Satans temptations, becauſe he aſſaulteth vs oftneſt in our weakeſt part, and that our ſtrongeſt corruption, is our greateſt weaknes. 2. The *multitude* of our thoughts, for what

what is moſt in the heart, is moſt in the thought. 3. The end of our imaginations: Where euer they ſoare, it is ſure, that as a wearie bird after long fleeing, they light on our predominant.

But the remeed of it is moſt neceſſar: 1. To watch ouer all the motions of it, with a wake-ryfe Conſcience. 2. To exerciſe our ſelfe daylie vnder contrare vertue. 3. To pray to God daylie for his mortifying Grace againſt tha corruption, that thereby wee may ouercome that maſter ſinne.

It grieueth God to ſee vs peſtered by Sathan in our owne corruption: Hee hath prouyded ſauing remeede for his owne, and erected a counter-ſconſe againſt Sathan; and placed our predominant Grace in the ſeate of our predominant ſinne: Grace in it ſelfe euery way is aboue ſin; it is of a diuine Nature; but ſinne is deuiliſh: Grace infuſed, is ſtronger than corruption, and the *New Man* ſtronger than the *Olde*; but the principall Spirit dwelling in vs, is aboue all:

all: The meaneſt graceof God in his hād, is ſtronger than our predominant vice.

This profane Age hath multiplied predominants: Senſleſneſſe domineth in the fleſhlie men: They know not their predominant in the *kind*, in the *change*, nor in the *degree*. And it is a predominning Grace, to know the ſorts, changes, & degrees of their vices; & oppoſſe them by the contrare good, and vertue: It is indeede a wonderfull ſenſleſneſſe, that letteth men not feele ſo many tyrants in them: Hee is a Slaue of ſlaues, who hath both loſed his libertie, and the feeling of that tyrannie. But hee is Gods free-man that remarketh all their changes, and laboureth for the dominion of Grace in himſelfe: Both the Sonne and holy Spirit haue made that man free.

This is a cōfortable experience of the Saints, to find their predominant ſin ſubdued, that tyrant that gaue them Lawes, to take Lawes & admit the owne defrauding: This is an happy change whē grace ouerruleth cotruption, and Gods ſpirit ſubdueth Sathan in vs. *There is no con-*

demnation to them that are in Ieſus Chriſt, for the Law of the Spirit of Life in Ieſus Chriſt, hath deliuered mee from the Law of ſinne and of death. Rom. 1, 2.

94. *Phantaſies Tyrannie, and Remeede.*

MAny count it a foule aſperſion, to bee called *Phantaſtick*; but nothing to be ſo indeed: For what is man, but a *fountaine* of *fanſies, intending, affecting, deſiring, apprehending, abſurdities, impoſſibilities, impieties.* We imagine that which was neuer, can neuer, nor will neuer be: Building and caſting downe, forming, and reforming, and in all, a ſtrong apprehenſion of great wiſedome.

It is hard to determine whither the imagination be more free to fanſie folie, or we more confident of the veritie of it.

As Boyes with their breath, raiſe bells out of a little water, and then doe purſue them in the winde: Either they doe not at all catch them or if they doe, they are nothing in their hand: So is all fanſied happineſſe, it is the worke of an humorous imagination: And ei-

ther neuer attained, or if it bee, there is more vanitie in the obtaining, than in the want of it.

Wee come from imagination of our desires to a possibilitie, and from a possibilitie to a true existing, what wee earnestly desire, wee thinke it possible, and what wee thinke possible, bee time we take it as done indeede: So great is the power of fansie, that though it cannot produce the thinges themselues, yet it can force vs to thinke that they are produced: The thinges themselues worke no stronger affection, than this fansied apprehension doeth.

It is a mould that can forme many strange fashions, and as other things are formed in it, so are wee our selues: Though it bee in vs a restlesse power, yet wee are as oft-ten framed in it, as wee grant it libertie to plat-forme and fashion our lot.

If guiltinesse were not joyned with the worke of it, it were a matter of sport to see how busie it is to wearie it selfe

and vs

and vs alſo: And yet it were ſomething tolerable if it tooke this liberty in trifles, but it aſcendeth euen vnto God, and our lot in him: It preſumeth both to appoint a courſe to prouidence, and to judge, and ſentence what Prouidence hath done. It carueth for vs, according as it conceateth our worth, and giueth a reaſon to vs how to count of things, as it counteth.

Wee dreame in our ſleepe, and roue in our Feuers, but our fanſies waking, are worſe than both: For wee count our dreaming and rouing to bee ſuch, but wee count our fanſies to bee wiſedome: How many are dreaming and rouing all their dayes, and yet neither waken of their dreames, nor coole of their Feuer, till death or ſome calamitie come.

Phantaſies haue no fixed ends to bound them: Therefore they runne out as water on plaine ground, or aire in an open field. They are extrauagant indeed, & the inter-courſe betweene a vaine mind

and Nothing. And what ſoliditie can there be in a courſe, betweene ſuch two termes, as *Vanitie* & *Nullitie*? If we could hold our Spirits directlie on God, & hem in all their thoughts within the compaſſe of his will and prouidence, wee would relieue our ſelues both of weariſome labour, and diſappointment following.

They ſpend our ſpirit more than ſerious thoughtes, and their end is at the beſt, repentance of that fruitleſſe labour.

They are indeede but *fanſied errors*, yet they bring a *reall hurt*. They bereaue vs of the vſe and comfort of our preſent lotte vpon the imagination of a better, and ſo at once worke a double diſcontent: One, preſent in not reſting on our preſent Lotte: Another to come, in counting our Lotte, as a loſſe in reſpect of that other Lotte which we fanſied to our ſelfe: He who taketh libertie to deſire much, and then deuoureth that large deſire; by as large an hope, will neuer reſt content with his preſent Lotte, though

though it were too good for him.

Hee hath eſcaped the tyrannie of fanſie, who is full of *Trueth* and *Humilitie*. Hee ſeeketh nothing but true good, and hath drawne the portrate of true happineſſe in God, that his fantaſies can no more abuſe him.

His minde cannot fanſie ſo much ſeeming or conceated good, as hee findeth true good in himſelfe alreadie, by the Grace of GOD: To bee *a Childe of GOD, an heire of Heauen, and a fellowheire with Chriſt*, is more than all the forged birth of out-racked fanſies of earthlie things.

They may breake in, and ſcanne ſome odde excellencies for him, but at once he daſheth out theſe lines: Hee reſteth ſo on God, and the worke of his Spirit, that fantaſies are choaked in their beginning.

Whom haue I in Heauen but Thee, and and on Earth I haue deſired none with Thee. Pſal. 73.

95. The Christians refuge.

WEe liue in a dangerous tyme; the *full measure of former sinnes*, and the *rypeneſſe of Gods wrath* maketh euery houre a time for calamities. Craft and policie in Sathan, wickednesse in the world, and nothing in vs but weakeneſſe to reſiſt them, driueth vs all to a neceſſitie of refuge.

The moſt part put the euill day farre from them, and are ſurpryſed by it, they are neareſt to it, who put it farreſt away. Other prouide for it, but doe it amiſſe: They runne to the *bruiſed reede of Egypt, and not to the Lord of Hoſtes.*

It is indeede a tempting of God, to neglect lawfull meanes, but it is a forſaking of him to truſt in them. There is no ſure refuge in the day of trouble, *but vnder the ſhaddow of the Almightie.* *Pſal.* 91. 1.

Many ſeeke ſuretie for their goods and life,

and life, but neglect their Soule. If the Soule bee well ſecured, all the reſt ſhall bee diſponed off by a mercifull prouidence: It is fooliſhneſſe to guard them, and leaue the heart guardleſſe, if it bee chocked with feares, what comfort haue wee in the ſaftie of theſe thinges? Wee will haue no comfort, but rather griefe of them vnder ſuch aſtoniſhment: The more the heart goe out to outward thinges, it is drawen the more from it ſelfe, and from God, and more guardleſſe, than if it had no guard at all.

As neceſſities try our diſpoſition, ſo danger diſcouereth our refuge, becauſe we are readie to deceiue our ſelues with conceate of confidence in God alone, Therefore, GOD ſendeth oft-times trouble to try our heartes. Rumours of trouble are as the Hunters horne, and the trouble it ſelfe as the noiſe of Dogs in the Forreſt. What euer wee runne to in our danger, that is our refuge: The Soule that hath God for a refuge, runneth the firſt way to him, and abideth in him.

This is our best at all times, *to dwell in God and finde him dwelling in vs*: If we bee in his secret, wee shall bee secured, hee shall deliuer vs from outward troubles, and inward feares. God is our guard, and the peace of a good Conscience is our lurking vnder his shaddow. *Though all turne vp-side downe*, *Ps.* 46. 2. *yet he will giue rest to his beloued* *Ps.* 127. 2. *I know whom I haue beleeued, and am perswaded that hee will deliuer that to mee which I haue committed to him.* 2. *Tim.* 1. Hee is a faithfull dispositar, & will restore it better than it was committed, we committed to him a fraile and a mortall body, and an infirme Spirite, but he shall render it to vs a perfect & glorious Soule and body.

96. Mankinds three-*fold degree.*

MAnkind is one speece of Creature, but Gods wisedome hath disposed them

them with three conſiderable degrees, The firſt in *naturall* gifts and abilities, and ſo euerie man hath his owne naturall and humane priuiledges; as gifts of bodie, of mind, and of eſtate. The ſecond is *ciuill*, and ſo euery man hath his particular calling: Some are as the Head in this Body, as Kings: And other as the Breaſt; ſome as the Hand and Feete of this great Bodie. The third is *ſpirituall*, whereby man is the myſticall Body of Chriſt, wherein ſome are as the eyes directing, as Paſtours: Some the other parts of this Bodie according to their ſpirituall gifts.

It is both profitable and comfortable to take vp this triple reſpect: Euerie man hath ſome place in euery of them: God hath ſo diſpoſed, that diuerſities of gifts, callings, and graces, ſerue all to make vp a comelie proportion, and ſo a beautie in mankind in euerie reſpect, all naturall gifts, though diuerſe in kinds and degree make vp a comelie beautie in the firſt reſpect: All callings from the

King to the grinder at the Mill, haue in their varietie and diuerſitie, a comelie eiuill beautie, euery one filling his own place, and looking to other with the reſpects both of *neceſsitie* and *helpe:* As the meaneſt calling hath neede of the greater, ſo it helpeth it againe in ſome neceſſitie: And all ſpirituall gifts in Chriſt make vp the heauenly proportion of Chriſts myſticall Body.

Though mankind bee the ſubject of this wiſe ranking, yet the moſt part of men conſider it not: They ſee no more in man, than Soule and a Body, and outward reſpects in proſperitie or aduerſity. Their ſight is ſo ſhort, that they neither ſee theſe diuerſe degrees, nor the Harmonie which is among them all: Euery one anſwering another, and all making vp that beautie: Their thoughts heerein are groſſe and confuſed, and their carriage is all for confuſion: They diſturbe the order eſtabliſhed of God, and deface the beautie that commeth of it; And ſo defraude other and themſelues of that fruite

fruite that God offereth in the wiſe ranking of mankind.

But there is ſome in-equalitie in them, for naturall giftes are ſufficient Furniture for the ciuill callinges, but both the naturall and ciuill giftes doe not ſo rule the ſpirituall calling: God in things naturall hath a more preſſe courſe, to lay callinges on men, as they are naturally gifted: But in Chriſtianitie his worke is more free, therein both the gift and their place in Chriſt goe together, and they haue no ground nor reaſon from man, but onelie Gods moſt free diſpoſing: *Conſider your calling, not manie mightie, not many noble according to the fleſh are called.* 1. *Cor.* 1.

The beſte fruite of this conſideration is, to know our place in all theſe three reſpects, and to vſe it to the good of mankinde: To bee thankfull to God, who hath ſo many wayes bleſſed vs, and ſo wee ſhall bee moſt reſpectiue to our ſelfe, and others in all theſe reſpects. As this third is more excellent

cellent than the other two, so is it the right disposer of them, God craueth of these lower respects, that all returne to him, but the most part sticke on themselues, and forget God: But this is the blessing of *Christianitie*, that it maketh vs worthily to carie our selfe both in our *naturall* and *ciuill* place in mankind.

67. Mans threefold *Perfection.*

GOD hath disgested mankinde in three seuerall rankes, but therewith hee giueth three sorts of *Perfection* indifferentlie to all rankes: And what euer bee our place in nature, in ciuilitie, and Christianitie, yet these attend them. The first is *naturall*, and that is *Reason*, which perfecteth man as man: The second *acquired*, and is *Learning*, a perfection to Reason, and a lifting vp of man aboue himselfe: The third is *diuine*, and that is the *Grace of Christ*, and true

true ſanctification, the perfection of both theſe Perfections.

Reaſon is a ſort of ground to the other two; a ſolide wit is a good ſubſtance both for Learning and Grace: Reaſon enableth the Soule *fundamentallie*, making it capable of good: Learning enableth it *acceſſorielie* and *artificiallie*; what euer bee our naturall gifts, or ciuill calling, wee are the more enabled for them by Learning, ſo a King gouerneth more wiſely, the Paſtour teacheth the word of God more skilfullie, the Lawer pleadeth more pertinently: And the meaneſt Callings are done more dexterouſlie by Learning.

But Grace enableth vs in both, the other with a *tranſcendent* perfection; the former two may bee in Reprobates, and though good in themſelues yet hurtfull to the poſſeſſour, & his neighbour: Great wit without Learning, is a good knife, without a whetſtone, & learning without ſolide judgement, is as the edge of glaſſe, it is ſharpe but in brittle mettell; & wit,

and

and Learning without Grace, are a bodie without a Soule, a carcase of perfection, and a sharpe sword in the hand of a mad mā. They serue to diuise & defend euil, & so to destroy the possessors.

Grace is merelie transcendent among the blessings of God, it translateth from Nature, and maketh *vs partakers of the Diuine Nature.* 2. *Pet.* 1. Reason doth not so farre exalt man aboue beasts, or letters the learned aboue the vnlearned, as Grace doeth the sanctified man aboue them both: These other differences may bee counted, but this of Grace is as farre aboue them, as heauen aboue the earth.

Happie is the man whom God hath blessed with sound *Vnderstanding, light of Learning; and life of Grace:* All these three Perfections doe meete together, and rest in him, to his compleete perfection.

All these deserue great respect, but not all alike: And there is a great mistaking of many heerein, Grace is incomparablie the most excellent, and most

moſt to bee ſought, yet leaſt reſpected of many. It is counted a common and baſe thing, but the other are admired for their ſuppoſed excellencie, yea, riches, honour and the baggage of the world, are counted more excellent, and ſought more than they all: The world euer loueth that which is like it ſelfe, and miſliketh true Grace.

But hee who hath the Grace of GOD, ſurpaſſeth the Wretch, the Ambitious, and the accompliſhed man in Nature and Arte: And is exalted to a degree of Angelike perfection. The firſt two may bee in olde Adams corruption, but the third is our partaking of the ſecond Adam.

98. Prouidence is particular to the Saincts.

ALl things are ſubject to *Prouidence*, & this is the godly mans priueledge, that hee is both ſenſible and conſcious of it.

of it: Grace in him maketh these fruitfull Obseruations, and then disposeth him with Loue, and dependance on God, who sweyeth it so sweetly to his good.

Many blessings it bringeth to vs, we know not how: Many are our seene dangers, and our dangers vnseene by manie millions exceede them, but God by his mercifull Prouidence deliuereth vs out of them all.

Though wee see not Sathan, yet at euery moment hee would swallow vs vp, if God defended vs not: He either with-holdeth occasions of euil that they come not, or if they come, hee restraineth their worke, that they hurt vs not. It is impossible to see all the goodnes of his Prouidence to vs, but hee acquainteth vs with some of them, that wee may see his goodnesse in the rest.

The particular respect of Prouidence to the godlie may bee seene in two speciall thinges: In the *furthering* of our designes, and in the *crossing* of them: for the

the furtherance, how doeth God tell vs that hee watcheth for vs? Wee haue possiblie some businesse in hand, and haue necessitie of some persons, and occasions, and circumstances, and with all wee are perplexed, how these thinges shall bee brought together: God bringeth them to our hand, wee goe out full of desires, and as full of solicitude how to satisfie them. And hee maketh men, tyme, and occasion to tryst so together, that our desires are satisfieth, and our expectation ouercome.

Oft-times at the going out of our doores, wee encounter with men, and occasion, longed for and desired, that our verie imaginations could not deuise better opportunitie for our adoes. This commeth neither of our desert nor our disposing, but of Gods mercie wyelding and turning all about to their good, who depend on him. It is his will who ruleth the world, and hath the wayes of all creatures in his hand, to dispose times, wayes, and all, so as may best fitte their

desires,

desires who are at peace with him.

The crossing of our designes haue no lesse proofe of his Fatherlie care, how oft doe wee fret in our selfe, and chyde men for their neglects, that bring disappointment to our designes, and yet if wee can haue patience for a time, wee shall finde that disappointment to our greater contentment: Hee blesseth vs in a meanes and way knowne to himselfe seuenfold more, than if our first desire had beene accomplished: No, hee turneth our chyding off men vpon our selfe, and our miscontentment for the first disappointment, in a thanke sgiuing that wee were disappointed: If wee could at such crossings rest on God, and perswade vs, it is for a better in that same point wherein wee are crossed, wee should finde in end our expectation were the worke of his owne Grace.

Scarcelie shall a day goe ouer without some occasion of this Obseruation: If wee marke it not, wee are vngrate to so particular and gratious Prouidence:

If

If we marke it aright, as *furtherences*, ſhall giue vs contentment ſo theſe *diſappointments* ſhall giue vs patience, till a double contentment come.

99. The ſight of a new *and a better World* *in this olde bad one.*

WEE are called vnto, and doe profeſſe a Pilgramage in this world, but how few doe either vnderſtand or practiſe it? Some profeſſe a contempt of it, and yet oft-times are courting its applauſe by that contempt.

He is as well a ſlaue of the world, who thirſteth her applauſe, as he who courteth her vanities, and that far more; becauſe her applauſe is her vaineſt vanities: And others poſſiblie ſhift themſelues both of her vanitie and loue, and yet are not faſtned on a better. Hee is fooliſh who loſeth one thing, & findeth not another.

But the truelie godly man, ſeeth and followeth a better world in this wicked one, wee haue in this viſible world, an Heauen, and Starres, Earth, Aire, and Creatures for our temporall vſe: But the ſpirituall eye taketh vp an higher one: Hee ſeeth GOD for his *Sunne*, and from his Face taketh his *Light*, from his Loue his *Warmeneſſe*, from his Preſence his *Seaſons*: It is light and *Day*, when he ſhyneth on our Soule in the Face of Chriſt: It is *Night* & horrible darkneſſe when he hydeth his Face. The courſe of his times, run not as in the world: The heauenly Day may fall at the midſt of the naturall night, & heauenly Summer and Harueſt in the midſt of the naturall winter. Euen at mid-night it is mid-day, in that Soule where God maketh *our reines to teach vs knowledge.*

All Seaſons are numbered by his Face alleanerlie: The earth of this world, is the Rocke of Syon, Ieſus Chriſt. No ſtabilitie or reſt to the Soule, but in him: The Aire is the ſenſe of his Fa-

uour

uour and the comfortable Creatures are his Saintes, who walke with him in righteouſneſſe and holineſſe.

This heauenlie world is better, than that viſible one, and will remaine when the other is deſtroyed. It is a ſtrange conceate in them, who by an odde Proſpect ſeeth an earth, and cities, and men in the Moone: That fiction and fanſie is verified in this Trueth: The ſpirituall man ſeeth this heauenly world in the temporall one.

And with that ſame light, hee ſeeth an helliſh world in this viſible one: For what is Sathan abuſing the world, and leading it in euill? but erecting of a world of his owne, in the defacing of this created world.

Theſe are ſolide groundes, to make vs ſtrangers on earth, and Burgeſſes in Heauen, when wee take vp theſe worlds diſtinctlie: And the more cleerelie wee ſee them, there will bee leſſe difficultie to forſake the euill, and ſeeke the good one: Let the men of this world reckon

their Seaſons, Tymes, and Occaſions by this world that they ſee: Our reckoning is better and ſurer by that ſupernaturall one. They change their *Almanackes* from time to times: But our Sun of Righteouſneſſe ſhall diſtinguiſh our Seaſons, and ſhine vpon vs both in this life and in Heauen.

This ſight is the worke of a new light and is to be found only in the new man whom God hath ordained for the new Heauen and for the new Earth: His *Calender* is neither directed by Starres in heauen, nor Tydes in the Sea, nor Horologes on the Earth: His *Sunne* and ſtarres is Gods Face, his Tydes are the ebbing and flowing of the influences of Grace: And his *Horologe* the ſecret, yet the ſtrong motions of Gods Spirit, ſhowing the increaſe of Grace in the owne periods, though the promouing of it bee oft-ten hid from vs.

This Earth is a ſort of mids betweene Heauen and Hell, and yet both of them haue their image & beginning in it: We

are cal-

are called to forſake the euill, and ſeeke the good, and what worſe than Satan, and ſinne, and the wicked? And what better than GOD, his Grace, and his Saincts,? If wee ſee theſe diſtinctlie, we ſhalbe the more enabled to moue our ſelfe from the euill to the good. This ſight is the worke of Grace, but the naturall man taketh all confuſedly, he neither ſeeth nor ſeeketh better than the world: And if he make any diſtinction, it is falſe, hee forſaketh good as an euill, and cleeueth to euill as his happineſſe.

100. God is the dwelling *place of the godly Soule.*

EVerie Creature hath the owne element and reſt, for *dwelling ſecuritie*, and *delight*; therein they are both frequentlie, and pleaſantlie: It is a meanes to try our ſtate by our reſort and reſt: The Worldling is euer in the world; there is no difference betweene him and

the Earth, but that the one liueth, and the other doth not; and this that liueth is worse than the other, because hee liueth in sinne.

The godlie Soule resteth on God, in all businesse it looketh to him, and all the thoughts of it end in him; to him aboue all it returneth, & resteth pleasantlie in him, and from him it can not bee rent; All beeing and businesse out of him, is a vexation, and our greatest labour is sweete by this onelie, that it goeth to him, and is acceptable to him.

God dwelleth in that Soule that cannot rest but in him; hee hath loued it from eternall, and called it in time to himselfe, that is so taken with him and his delights: No rendeuous is so known to any Creature, and vsed of it, as God is to that Soule that resteth in him.

A proofe of this rest, is God resting in vs: In all the world he found not rest but in man: When he created the Heauen and the Earth, all Beasts and Fowles, he rested not til he created man, his *Benjamin*,

jamin, his laſt Creature in worke, but his firſt in affection, there hee reſted as in the end of his Creation.

His delight is to dwell with men, and among men with the godlie, for them onely of all mankinde hath hee aſſumed to union in Chriſt. If wefind him dwell in vs, then ſurely we dwell in him,& we may eaſilie know *if Chriſt dwell in vs, except we bee Reprobats.* 2. *Cor.* 5.

There is great wiſdome in chooſing the beſt Lodging: We lodge now conueni-entlie in our Bodie, but at Death it will caſt vs out, and the worlde our pleaſant Houſe will decay: Wee reſt now in our contentmentes, but muſt flitte from them.

But God can neither decay nor caſt vs out, and at Death wee ſhall ſtill abide in him: We neede not then flitte from him, but aſcend, and bee more joyned to him: Wee cannot haue Tabernacles heere, nor abide, no, not in the begin-nings and growth of Grace, which is now our contentment, but ſhall bee

receiued, and bide in euerlasting Mansions that are in him.

Man naturallie inclineth to two things, his *beginning* and *end*: His beginning recalleth him by right of his *Originall*: The fishes will visite the place of their spawning yeerelie: And men of an hurte health, returne to their natiue soyle; as the aire which they took in at their birth, gaue them the first outward matter of their naturall Spirits, so the vse of it may bring them backe againe to their first integritie: The end calleth vs to it, by right of *perfection*: the pryse of the runner, & the house of the Traueller are earnestlie desired. So is it to the godly: Our beginning in Grace, is in God: *The River of liuing waters flowe out from the Sanctuarie, from vnder the Throne of GOD, and the Lambe.*

The Grace of election hath no latter beginning than eternitie, nor lower discent than heauen, and turneth vs vp to it againe: The waters of life which Christ giueth vs, shall bee *a fountaine in our bellie*

bellie ſpringing vp to life eternall. How can it in our bellie ſpring vp to life eternall? but becauſe it litteth our heartes to GOD in Heauen.

The Soule which ſo adhereth to God, is more in him, than in the body, which it quickneth: both becauſe it goeth gladlie out of it ſelfe, to bee all in him; and next, becauſe it cannot dwell in it ſelfe, but becauſe of him; it can better dwell among Monſters in the deſert, that in it ſelfe without him: And thirdlie, becauſe when it is loſt in ſinne and ſecuritie, it ſeeketh and findeth it ſelfe more in him, than in it ſelfe: When we may ſay to him, *O thou whom my Soule loueth!* All theſe ſorts and degrees of union with him are found.

The boſome of the mother is a kindlie reſt to the Babe, both for ſleepe in health, & recouerie in ſweruing; that naturall heate wherein it was formed, doth kindlie cheriſh that life, that proceedeth of it. Whē we lye alwayes in the boſome of God, and are warmed by the ſenſe of

of that ſauing loue in Chriſt, wee are both ſenſible of the vertue of our beginning, and of the firſt fruites of our end.

The *Needle* of the *Dyall* ſtandeth not but towards the *Pole*, ſo doeth the godlie Soule to God. If the ſecret vertue of a ſmall ſtone can ſo moue yron, ſhall not the Rocke of Syon, Chriſt Ieſus, the *Miracle of loue*, drawe our tender louing hearts vnto him. How ſecurlie ſhall wee contemne all other things, and reſt ſweetlie content in him, vnder the ſenſe of this his drawing and vniting vertue, expecting that happines, which his ſauing Loue procureth to his Beloued: *Returne now, O my Soule to thy Reſt, and abyde in it, for GOD hath beene, and will bee for euer beneficiall vnto thee. Pſal. 116. 7. AMEN.*

FINIS.

A RESOLVTION *FOR DEATH*,

written vnder the ſen-
tence of Death, in the
time of a painfull Diſeaſe.

And now publiſhed for their
comfort who ſtudie to ap-
proue themſelues to God:

And to aſſure all that liue the life of the
Righteous, that they ſhall die
the death of the Righteous.

By the ſame Author. *M. W. S.*

I deſire to bee diſſolued, and to bee with
CHRIST. *Philipp.* 1. 23.

EDINBVRGH,
Printed by the Heires of *Andro Hart.*
Anno Domini. 1628.

Philipp. 1. 21.

Christ is to mee both in Death and in Life aduantage.

Luke 2. 29. 30.

Lord, now letteſt thou thy Seruant depart in Peace, according to thy Word.
For mine eyes hath ſeene thy Saluation.

1. Cor. 15. 55. 56. 57.

O Death, where is thy Sting? O Graue where is thy Victorie?
The ſting of Death is ſinne, and the ſtrength of ſinne is the Law.
But thankes bee to God, which giueth vs the victorie through our Lord Ieſus Chriſt.

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Reuel. 14. 13.

Bleſſed are the Dead which die in the LORD, *for they reſt from their labours, and their workes followeth them.*

A RESOLVTION FOR DEATH,

written vnder the sen-
tence of Death, in the time of a
painfull Disease. Decemb. 1627.

And now published for their
comfort who studie to ap-
proue themselues to God:

WHY should I feare Death when it approacheth? It is the way that I desire to goe; I passe Natures necessitie in *Adam* that hath subiected me to mortalitie, & come to the priuiledge of Grace in Christ, which hath deliuered mee from the curse of it; I say not I make mee for Death, because I *must* die, but because

I *would* die: Long haue I thought on it, and earneſtlie longed for it; if I ſtagger and feare at his reproach, my deſire hath either beene fooliſh, or my Spirit is faint.

2. The grounds of my deſire are 1. Preſent miſerie, 2. Next future Glorie, 3. And the worke of God in mee, con-
3. cerning them both. My Miſeries are great in the weaknes of a mortall body, a lumppe of earth, buſying it ſelfe and mee about it ſelfe: For Eating, & Drinking, and Clothing, and Reſting, it ſpendeth the Tyme, and it ſelfe, and wearieth the Spirit.

Fraile is this lump that hath an houreſlie neceſſitie of ſo fraile things, and the neceſſitie ſo great, that the paine of it is intolerable, & the eaſing of it by meanes conuenient is wearyſome, and that eaſe beginning with ending, and ending in the beginning: Scarcelie is it refreſhed, when it hungreth and wearieth againe.

One neceſſitie ſendeth it to another, and the ſatisfying of one bringeth on a-

nother,

nother, and that same that was now eased, returneth shortlie. If I satisfie Hunger and Thirst. Drowsinesse calleth for Sleepe; if I refresh it by Sleepe, Nakednesse must bee couered, and scarce haue I couered Nakednesse, when new Hunger calleth for Refreshment, and Refreshment sendeth me to Sleepe againe.

Weake is that Life, that needeth so weake meanes, Clay layed to Clay, Dust vnto Dust, and the shaddow of Death a refreshment of wearines. Our nourishment is but dust, and our sleepe an image of Death, and Death in end must dissolue that dust that standeth vpon so base pillers, and is so oft wrapped vp in the image of it.

Though the first worke of our nourishment, bee to sustеene the bodie in life, yet in a second worke it furnisheth matter of diseases, and so of Death: And though our Sleepe in it selfe refresh vs, yet it is a presage and an earnest of a longer sleepe in Death.

If Sickнesse fasten on the Body, for

remeede thereof, I take on another diſ-
caſe: Medicine is indeede a gift of
God, a neceſſitie to Nature, an enemie
to the corruption of it, and harſh and
vnpleaſant to the integritie of it; yet
when I render my ſelfe to it, I embrace a
leſſer Death for avoyding a greater:
One dolour is a remeede to another do-
lour. And all is but an off-putting for
a time. Mortalitie is ſo ſeaſed in the bo-
die that our life is ſtollen through in-
numerable diſeaſes and deathes, and
in end a yeelding to Death. This is
the *miſerie of a mortall bodie* in the circle
of daylie and vnavoydable neceſſities,
and at laſt in deſpite of all their ſupplies
a neceſſitie of Death.

4. The Soule is more burdenſome in
this lumpiſh bodie, rent aſunder with
corruption and paſſions, their diſtreſſes
more oppreſſing it, than theſe paines
did the bodie: It is now forced with
temptation, if it bee ſtrenthened, it is
in danger of pride for deliuerie: The
remeede of one temptation is turned

in

in the matter of a worſe: The naturall powers in their worke doe trouble it, the Imaginatiõ runneth out in phanſies, the Mind in inquiring is vexed and tortured by ſcruples: The Will in inclyning, declining, and ſuſpending, is not ſo much delighted with good, as croſſed with the euill obiect, and that work of it is a toyle to it ſelfe, and to vs: The Affections ſette contrare, Feare, Sorrow, Hatred, tormenting, vs; and Hope, Ioy, and Loue, buſying vs more in their obiect ſuſpended, remoued, hurt, or deſtroyed, than they doe in the enjoying of it: Neuer any of theſe ſweete affections in vs, alone but their cõtrare is fixed on them, while wee are in hope or joye, and enjoying of God, wee feare to loſe that joye, and ſorrow commeth in with that feare.

But the torment of temptatiõ is intolerable, that Satan doth ſo far preuaile in vs as to ſtir vp our inbred corruptiõ, & that our corruption doth yeeld to him, & we our ſelues in a perpetuall trouble either

watching ouer temptions that they ſurpriſe vs not, or reſiſting them when they are moued, or repenting for them, when they haue preuailed to our inſnaring. And the Conſcience aboue all ſette on a continuall worke, to direct vs aright in all our wayes, to try our obedience to her direction, and if wee haue failed to torment vs in our arriegning before Gods Tribunall, and the feare and ſenſe of his wrath to come.

How can I either delight to dwell in this Bodie, or carrie about ſo grieuous a burden as this? A vile priſon, an hole of Serpents, and Cockatrices; A body of earth, and a bodie of ſinne, and death in it, a maſſe of corruption, euer ſtirred of Sathan, and breaking out of it ſelfe: Heere is a burthen inſupportable, a labour without end. The ſenſe of it ſelfe is enough to the ſenſible Soule, to mourne for abyding in it, and to cry, *VVoe is mee that I abide ſo long in Meſech, or dwell in the tents of Kedar*, And *miſerable man that I am, who ſhall deliuer mee from*

from this bodie of Death.

It is impoſſible that perfect happineſſe can lodge in ſo miſerable a creature: It craueth a Soule and bodie perfect and free of all euill, therefore I muſt bee diſſolued ere I bee perfected, the Soule purified in God from all ſinfulneſſe, and the bodie refined in the earth from all frailtie; and ſo the whole man freed of all miſerie: Though fleſhly Selfe-loue ſometimes blind mee, to deſire to abide in this body, yet a better loue of my ſelfe in GOD, biddeth mee, deſire to bee diſſolued, that I may bee perfected. The greater light, the greater libertie in viſiting theſe Manſions in Heauen and adoring my God, who hath prepared them for mee: The greater libertie, the gearter deſire to bee out of this bodie, wherein ſo long as I dwell, I am abſent from God, and theſe Manſions where I long to enjoy him: *This is the miſerie of a ſinfull Soule.*

And though our Soule had peace, & our bodie conſtant health, yet our Lot

is vnder continuall changes. Our Husband and Wife, Parents and Children, Friendes and Familiars, are subject to Sickneſſe and Death: Our name is subject to Infamie and Calumnies: Our goods layed open to mans deceit or violence, and to Gods moſt free and juſt Providence. They are either with-holden from vs, or taken from vs, or if they remaine with vs, they decay. So wee are either chaſtened with a ſimple want of them, or a loſſe, or a change.

Our Lotte in it ſelfe, is a bleſſing of God, but this change and decay is a matter of griefe and feare: As though God did augment our Lot for this end, to augment the marke for his Arrowes, and the matter of our griefe.

There is nothing whereof wee can ſay, that either wee ſhall haue it long, or in that ſame ſtate wherein it is now. It is either ſubject to want in meaſure, or change in ſtanding: There is none houre, wherein we are not either vnder a ſorrowfull remembrance of bygone Calamities,

Calamities, or vnder ſenſe of ſome preſent; or vnder a fearefull foreſight of Calamities to come. *This is the miſerie of a changeable Lotte.*

All theſe miſeries God hath layed *vpon man, to humble him thereby, Eccleſi.* 1. 13. and to make him wearie of this preſent life. *For man that is borne of a woman is of a ſhort continuance, and full of trouble. Iob.* 14. 1. *Hee is borne to trouble, as ſparkes flee vpward. Iob.* 5. 7. If wee found full and conſtant proſperitie heere, wee would deſire to remaine in this life. There is neither neceſſitie nor deſire of a better life in them who find all things according to their heart in this life: But God hath ſo tempered the Cup to his deareſt Children, that it hath more gall and worme-wood than honie, and more ſowre than ſweete.

Our life is ſhort in it ſelfe, and made ſhorter by grieuous Calamities: If wee count onlie that tyme for our life, wherin we haue beene free of Feare, of Senſe, or memorie of euill, it will bee ſhorter than

than the naturall course of life, if all bee well examined; scarcelie shall the best liuing finde so many peaceable houres, as his naturall life hath dayes.

God knoweth that naturallie wee are giuen to nest in the world as birds: To roote in it as Trees, & sit fast in it as Rockes. Therefore hee changeth our Lotte, and crosseth our contentment, that hee may both loose vs and keepe vs loose from the Earth.

6. But for all these miseries in this life, God hath prepared a remeede: Our life in Heauen shall relieue vs of them all. There shall bee no tempter nor temptation without, nor corruption within:

7. No passion nor perturbation for any occurrent: There shall bee none ignorance nor errour to leade vs wrong: No perplexitie, or feare, or sorrow, neither any thing that may trouble the peace or joy of the heart.

The Soule shall see God immediatelie, and perfectlie, and bee filled with loue and heauenly affection, with that sight,

ſight, it ſhall enjoy God, and rejoyce in that perfect enjoying, and reſt as in the deſired end in a glorious Peace. *This is the happineſſe of a glorified Spirit.*

This fraile bodie ſhall bee no more mortall, but cloathed with immortalitie: It ſhall bee no more groſſe and earthlie, but ſpirituall and pure: No more lumpiſh and heauie, but light and nimble as the Eagle in her flight: No more darke and obſcure, but ſhining in glorie, as the Heauen and Starres: No ſickneſſe & death, but a continuall and conſtant health: There ſhall be no need of meate to ſuſtaine it, or of Phyſick to reſtore our hurt health, but all neceſſities remoued: As they ſhall bee cleare as the Heauen, ſo more enduring than the Heauē according to the Body of Chriſt, *who ſhall change our vile bodies, and make them conforme to his glorious Bodie. Philipp. 3. 21. This is the happineſſe of a glorious Bodie.* 8.

Our Lotte ſhall bee then ſecured, becauſe it is all in God, and is God himſelfe: 9.

ſelfe: There ſhall neither be lack of any conuenient good, no ſorrow for loſſes, no feare of change, and decay of our eſtate: No Theefe ſhall be there to ſteale, no Couſner to deceiue, no tyrrant to oppreſſe. God who hath bleſſed vs with it, ſhall maintaine our Lotte, and that in a place moſt ſecure from violence or changes. Vanitie and changes are only vnder the Heauen, but aboue it, there is no change at all. This is the *happines of an vnchangeable Lot*: Then all things ſhall agree well: A glorious perſon, inveſted in a glorious eſtate, a glorious place, and that eternallie.

10 Thy worke in me about theſe things, is wonderfull, O LORD, thou haſt not ſuffered mee to bee a ſtranger, either in the miſeries of this life, or in the
11 joyes of Heauen: Thou knoweſt that feeling is more forcible, than ſpeculation, and Experience more ſtrong than conſideration, and therefore haſt acquainted mee with them.

Oft-ten haue I found the frailtie of my

mybodie, but now more than euer, for now *my reines are full of burning, & there is nothing ſound in my fleſh. I am weakned and ſore broken, I roare for the verie griefe of mine heart. Lord, I powre my whole deſire before thee, and my ſighing is not hid from thee. Mine heart panteth, and my ſtrength faileth mee, and the light of mine eyes, euen they are not mine owne. Pſal. 38. 7. 8. 9. 10. Painefull nights haue beene appointed vnto mee. If I layed mee downe, I ſaide, When ſhall I ariſe? and meaſuring the Euening, I am full of toſsings till the dawning of the day. When I ſay, My Couch ſhall relieue mee, and my bed ſhall bring comfort in my meditation. Then feareſt thou mee with Dreames, and aſtoniſheſt mee with viſions Iob. 7. v. 3. 4. 13 14. The ſorrowes of the Graue doe compaſſe mee about, and the ſnares of Death ouertake mee. Pſal. 18. 5.*

As for my Spirit, I haue found therein great exerciſe all my life-time. Satan euer lying in wait to enter by his allurements & my corruption readie to yeelde to him: 12

to him: My Conſcience at her beſt, watcheth ouer Sathan to marke his machinations, and ouer my corruption that it yeelde not: And when I fall, checking mee till I repent.

Since I knew thee, O Lord, and the power of thy Grace, I haue beene rent by a continuall ſtriuing. 1. My paſſions fighting againſt other. 2. My paſſions againſt my reaſon. 3. And my Conſcience againſt them all. I know all theſe diſcords may be in the naturall man, yet are they ſtronger in the renewed man, becauſe of greater light diſcouering and Sathans more bitter perſute: And the tenderneſſe of Grace, impatient of ſin. 4. And aboue them all, the battell betweene the fleſh and the Spirit, euerie one of them luſting againſt another.

This hath beene mine exercise ſince I renounced the world: Becauſe theſe three Children, Faith, Hope, & Loue, doe not worſhip the image of Popularitie, & Vanitie, that is adored by the world: Therefore, Sathan held them in the furnace,

nace, and heateth it seuen folde, both in the worlds reuenging humour, and in the rage of my curbed corruption; breaking out in passions.

As for the Lot wherewith thou hast blessed mee, I haue beene continuallie exercised in it: Scarcelie can I find any of thy blessinges, wherein thou hast not afflicted mee: There bee few sorts or degrees of crosses, wherein thou hast not schooled mee: What *Solomon* preached of the vanities of the world, thou hast in some measure taught mee by deare Experience. 13

So that I may justlie euen in thy presence vse the words of thy deare Prophet *Ieremiah. I am the man that hath seene affliction in the rodde of his indignation: My flesh and skinne hath hee caused to waxe olde, and hee hath broken my bones, hee hath hedged about mee, that I cannot get out: Hee hath made my chaines heauie. Also when I cryed, hee stopped out my prayer. Hee hath bent his bow, and made mee a marke for his arrow. Hee caused the*

Quiuer

Quiuer of his arrow to enter in my reines. He hath filled me with drunkennes & made mee drunken with wormwood. Thus my Soule was farre from peace, I forgot prosperitie, remembring mine affliction and my murning, the wormwoode and the gall, my Soule hath them in remembrance, and is humbled in me. I haue borne the yoke from my youth, and sitten alone, and keeped silence, because I haue borne it. Lament. 3. v. 1. 4, 7. 8. 12. 13. 14. 15. 17. 19. 20. 27. 28. And now I am afflicted and at the point of death: From my youth haue I suffered thy terrors. Psal. 88. 15.

I protest by our rejoycing which we haue in the Lord Iesus Christ, I die daylie. 1. Cor. 15. 30. Alwayes bearing about in the bodie, the dying of the Lord Iesus, that the life also of Iesus might bee made manifest in our bodie. 2. Cor. 4. 10.

So thou hast tedde me with the dyet of thy deareſt Children, both to fitte mee to a publicke Miniſterie, that I might ſpeake of thee and thy wayes, not from any humane teaching, or abſtract

ſtract ſpeculation, but as being taught of thee by deareſt Experience. And to worke in me a loathing of this life, wherin euerie day bringeth a newe griefe to the godlie. Heerein thou haſt giuen mee the juſt Commentar of that Text, which all of vs can reade or rehearſe, but fewe doe practiſe. *Hee vvho will bee my Diſciple, let him renounce himſelfe, and take vp his croſſe daylie and follow mee. Luc.* 9. 23.

Is not this enough, to chaſe Thee from the Earth, O my Soule? Miſeries made *Pegans* to deſire death, but they ſaw not a Glorie to come: God hath enlightned thee in the face of Chriſt, thou knoweſt that there is Glorie layed vp for thee in the Heauen; thou belieueſt it, hopeſt for it; thou haſt taſted it, and is vnder a longing deſire of it. 14

Call thy ſelfe to minde of the dayes of olde, when either a ſenſe of mercie, or more vſuallie affliction ſent thee to God, did hee not then *allure thee, to the wilderneſſe, and ſpeake to thine heart,*

Hoſea. 2. 14. Waſt thou not then vnder his liberall hand, as a ſmall veſſell vnder a large Fountaine? Did not his joyes ſo abound in thee, that thou could neither receiue them all, nor keep them in the meaſure that thou receiued them?

Tell me what was then thy comfort? Thy God ſo ſenſible to thee, in that diffuſion of his loue, that thou waſt in a ſort drawen out of thy ſelfe, at leaſt drawne out of mee: Could thou either holde thine affection off God, or containe it when it returned to thee? Could thou lodge it, or God that it brought with it? or that ſenſe of him, and joye that it reported to thee?

Did not thy bodie partake of that thy joy? with a ſweete complacence it reſted on that ſenſe, and was glad to bee ſo honoured, as to bee a lodging of a Spirit, which had ſo ſweete and friendlie an intercourſe with God? When his loue ſhed abroad in thee, could not abid in theſe boundes, whither was thy griefe greater, that ſo good a God ſhould bee

at

at any time displeased by thee, or thy joye, because hee was then reconcealed to thee? Then atonce were the deepe groanes both of griefe and joy, but more of joye than griefe; and of joye for that holy griefe, for offending so good a Father.

If thou remembet these excessiue joyes, why doest not thou mak good use of them? They were not giuen thee for that time only, but for this that is now: What were these tastes & first fruits, but as the wine grapes that the Spyes broght out of Canaan? They were so great, that they could not beare them in their hand but were a burden to two men: When these two sences of spirituall *joy*, & Sonlie *griefe* reported their burthen of an excessiue sweetnesse, was not that a taste of the fruite of Canaan? If a Cluster of that Land be so sweete, so great to thee What shall thou finde when thou enters in that Land?

How can thou but loue that Land, that hath such fruits, & long for the ful-

neſſe of that fruite that is ſo ſweete to thy taſte, when thou waſt vnder that ſenſe, thou was more in God, than in thy ſelfe, and more in Heauen, than on Earth: Since the remembrance of it doeth both preſent the Image of it, and waken it ſelfe againe in thee.

Be of good courage, enter and poſſeſſe the Land. God hath diſcouered it to thee off the toppe of *Nebo* and *Piſgah*: Thou haſt taſted the fruite of it by the report of the Spyes: Lay hold on it by the hand of thy loue, & longing deſire: God hath caſt downe the walles of *Iericho* before thee, and hath wounded the world, the ſonnes of *Anake* at thy conuerſion, and daylie is killing the ſonnes of *Harapha*, in thy daylie battells.

Bee ſtrong, and goe fordward, for God is before thee. Conſider by the ſatietie of the taſtes, how great a ſatietie thou ſhalt haue in Heauen, when the ſmalleſt blinke of Gods face made thee patientlie to beare & forget thy greateſt affliction, what ſhall that full preſence worke

worke in thee? *In his preſence is fulnes of ioy, and at his right hand are pleaſures for euermore. Pſal. 16.* If thy taſte bee vpright, thou cannot but long for that fulneſſe, thou muſt welcome the Meſſenger that calleth thee to it.

How can I but long for a change betwixt two ſo contrare eſtates; preſent miſerie grieueth mee, and future Glorie gladeth me in hope. The Earth thruſteth mee from it, and the Heauen allureth and draweth mee to it. Who can indure ſuch a violence of an out thruſting earth, and alluring Heauen? Sathans ſnares doe vex mee heere beneath, and the ſweetneſſe of Chriſt pulleth mee aboue. 15

Naturall miſeries made naturall men to deſire Death, and ſhall I not deſire it more, who haue an hope and ſight of Glorie which they knew not. I will not bee as a Meteor in the Aire betweene them two, but I reſolue to leaue the Earth, that I may goe to Heauen.

Who can either delight to abide in ſuch an Earth, or refuſe to goe to ſuch

an Heauen? All things here inforce a remouing: Our life a weatieſome journey, our walking in it laborious, and it ſelfe a way, and not our end: And while wee are heere, we are abſent from God. But in Heauen all is contrare; our life ſhall bee pleaſant without labour: It is our end, and not the way: Our home in the preſence of God. This is ſufficient to chaſe thee from Earth, and ſette thy deſires on Heauen.

Art thou walking in the valey of the
16 ſhaddow of Death? yet feare not euill, for God is with thee; and in thee, and thou in him. Can a man that is in God die the death? No more than Life can die, can that man die that liueth in God: As wee are in Chriſt, wee are in life, and that life of his, euen himſelfe can not die: ſo farre art thou from dying in him at death, that thou liueth more by death, and in it, than before it. None can take that frō me on the Earth, which God is keeping for mee in Heauen: My life is not in this bodie, nor in the world, but in God,

in God in heauen. *It is hid with Christ in God. Coloss. 3. 3. And the life that I liue, I liue by the Faith of the Sonne of God. Galat. 2. 20.*

My death commeth not so much of paines, thrusting mee out of this bodie, as of that life and fountaine of it in God, sucking and drawing my Soule to it; and that not to slay or destroy it, but to quicken and perfect it.

Consider thy selfe, art thou not dwyning and dying in this life, when sinne liueth in thee, and stayeth thee from good, and compelleth thee to euill? The Bodie though an helpe, as it is boared through by the windowes of fiue Senses, yet it is an hinder to thy proficiencie & perfectiō of knowledge & doing.

A Cage suffereth the Bird to looke through the wyres, yet it is a prison to keepe it from libertie: When thou art loosed from that cage, thou shalt haue greater light in libertie.

As Christ himselfe ouercame Death, so will he doe in mee; Sathan did hound

it at him as his laſt and moſt fearefull maſtiue, but he deſtroyed it; they went together in others grippes to the Graue, but Chriſt did ſtrangle it in the owne dungeon: Hee aroſe, and left it behind him, as a conquered and triumphed Enemy, he did not that for himſelf, but for vs his owne Bodie & will doe it in euerie one of vs in our tyme; Hee fulfilled the Law, tooke away Sinne, ſatisfied Gods Iuſtice, and ſo brak the jawes of Death.

Shall I then feare to follow ſuch a Captaine? Hee hath made Death but a carcaſe of an enemie, I haue neither to feare in it, Sinne which is pardoned, nor Law which is fulfilled, nor Iuſtice which is ſatisfied: It is a Serpent without the Sting, a Gyant without bones or armes, though it ſwallow mee vp in a naturall diſſolution, it ſhall caſt mee out as the Whale did *Ionah* in an immortall condition, when this mortalitie ſhall bee ſwallowed vp of life.

When *Dauid* had killed *Goliah*, the Iſraelites ranne as faſt to ſee him, as they fledde

ſledde before from him, beeing aliue: Doubtleſſe they contemned that ſometimes terrible Gyant, they trod vpon him with their feete, and cut him with there ſwords: They did that ſecurelie, becauſe hee was dead: Hee who was euen now the matter of their feare, his lifeles carcaſe is turned a matter of their contempt, and his death a cauſe of their joye.

Death may ſeparate thee from this Bodie, but neither from God nor his life in thee, it ſhall the more vnite thee to him, & this Bodie that dyeth by thy departing, ſhall liue in Death. It dyeth as a creature, the part of ſuch a one, but it liueth as a member of Chriſt, and the Temple of the holie Spirit: both becauſe it is ſeparate from all ſpirituall corruption of Sinne, and quickened ſpirituallie by the holy Ghoſt, who departeth not from it, and in the Spirit of Ieſus who remaineth our Head, euen in Death.

And laſtlie becauſe thou my beſt part

ſhall bee in libertie with God. Death may deſtroy naturall life, but not the Spirituall, neither in Grace nor Glorie: It can ſeaſe on no more than I had, when I ſinned in *Adam*, I got nothing then but a ſinfull body, but now in Chriſt I haue a new bodie, created to his Image, who is Life it ſelfe, & ſo farre is it from eirher deſtroying mee, or diſſoluing my union with him, that it both ſaueth mee, ſetting mee at libertie from ſinne, and perfecteth mine union abſolutelie with him.

It ruſheth indeede furiouſlie on mee, but grippeth nothing but my ſhaddow: I am in God in Chriſt, as I am beloued and choſen, called and ſanctified. As I am ſuch, Death cannot finde nor grippe mee: While hee grippeth nothing but this bodie of duſt, as *Potiphars* wife laying hold on *Ioſeph*: I goe to God, and leaue my garment in his hand, I am dead to the world and ſinne, and my life is hid with Chriſt in God, and when Chriſt my Life ſhall appeare,

peare, then ſhall I in Soule and Bodie appeare with him in Glorie.

Reſent thine owne eſtate, and thou ſhalt finde what I ſay: Haſt thou not dyed to the world, and left it, before it left thee? And haſt thou not left the bodie before it leaue thee? If thou had not come to God, till the world had forſaken thee, and the bodie chaſed thee out, hee had found juſt cauſe to forſake thee, and ſend thee backe in diſdaine to theſe thy beloued falſe friends.

But now ſince in thy proſperitie thou renounced the worlde, and in thine health and ſtrength, thou went daylie to God, chooſing rather to bee in him, than in the bodie: Surelie hee will welcome thee: That is a token of thy liuing in him, and his liuing in thee.

Marke how thou haſt euen in this life preuented the buriall of thy bodie: Haſt thou not with *Ioſeph* of *Aramathea* hewen thee a Sepulchre in the Rock? And cropen in by the holes of that Rocke that was pearced for thee? How oft haſt thou

thou gone in by theſe wounds of Chriſt to his heart, by his ſuffering to his loue, and the loue of God in him, and waſhen thy ſelfe in the blood of his ſatisfaction.

Haſt thou not alſo prepared the fine 19
Linnen, and wrapped thy ſelfe in the winding-ſheete of his righteouſneſſe? Thy ſinnes are buried in the Seas of his mercie, and thy ſelfe is hid in him, before euer thy bodie be layed in the duſt.

And haſt thou not, prouided Oyle for thy Lampe, that when thou goeſt out of this bodie, thou wander not in darkneſſe, but enter ſtreight way in Heauen? All thy care in this life hath beene to get Oyle, and to make it ſhine, to find light, and walke in that light.

The Rock, thy Sepulchrie hath incloſed thee, the Linnen of his Righteouſneſſe couered thee, and that burning Oyle in thy Lampe ſhall not waſte, till thou enter in Heauen: Since God euen thy God, hath anointed thee with ſome meaſure, of the Oyle of gladneſſe, hee hath prepared thee for his Heauenlie

buriall, and the ſmell of his Oyntments, powred out on thee, hath wrought a diſtaſte of all worldlie pleaſures.

Foure ſpeciall thinges bring ſolemne joyes in this life, and if we bee in Chriſt, they all meete in vs at Death: *Birth*, *Mariage*, *Triumph*, and *Coronation*. Death *is my beſt Birth day*: If the childe in the wombe knew that hee were comming foorth to a free light, hee would not weepe at his birth, but Nature in him taketh his deliuerie for deſtruction, & ſo maketh him mourne at the juſt cauſe of his joye: My firſt birth brought me out of the priſon of the wombe: My ſecond brought mee out of Nature and Sinne: This third and laſt, ſhall bring mee perfectlie out of the world and all miſerie.

It is my *Mariage day with Chriſt* mine Huſband, he hath loued mee with euerlaſting loue, and betrouthed mee to himſelfe, in righteouſneſſe and trueth: And our Bandes are daylie proclaimed in his worſhippe, his Goſpel preached is the ſignification of his loue on his part,

part, and our Prayers and desires are the signification on our part, since I am glad of the Match, and rejoyce at the proclaiming of these Bannes, why should I fray at the solemnizing of the Mariage?

God sendeth out Pastors, as *Abraham* did his seruant to choose a wife to *Isaak*: These Messengers haue found me continuallie about the well of liuing waters: The sight of *Abrahams* riches, euen the chose Graces of God, haue wone mine heart to *Isaak*, and I haue gladlie condescended to forsake all, and goe to him: Though I finde him at the Euening and Sun-sette of my life, I shall enjoy with him an euerlasting day of heauenlie contentment. *Esther* was not sorrowfull, but rejoyced to be takē by *Ahasshueroſh* to wife, and should not I rejoyce when the Lambe of God, Christ Iesus sendeth for mee.

It is an *glorious triumph*: *Dauid* was
23 glad, whē he heard the people sing of his victorie ouer *Goliah*, & shall I not rejoyce when God hath stramped all mine enemies

mies vnder my feete, when the deuils are howling for their defeate, and the good Angels and Spirits doe welcome mee with joyfull Acclamations: It is more seemelie that I put in my part with the glorious Spirits in the heauenly harmonie, than with the euill ones in howling: To bee dashed in Death is to let the present victorie goe out of mine hands, Sathan shall then ouercome mee when I am triumphing ouer him: And while I am breaking his power, his policie supplanteth mee, if I bee dejected for that which is my glorie.

It is my *Coronation day*, why should I be ashamed of it, *Ioseph* and *Mordecay* were not so base minded, as to sorrow at their preferment, and why should I not rejoyce at this my greatest exaltation, to bee taken vp to Heauen, and honoured to an equalitie with Angels, and conformitie with Christ. 24

Arise therefore (O my Soule) and make thee for thy last birth day: Come foorth of this Bodie wherein thou dwellest, and 25

leſt, and out of this greater Tabernacle from this viſible worlde, and goe to God: So long as thou art incloſed in the ſtraite bounds of the creature, thou cannot enjoy freely thy Creator. Ariſe and mak thee readie to meete thy Bridegroome, hee is comming to thee, and his reward is with him, prepare thy Lampe, powre out thine Oyle, make thee to meete him, who is comming to thee, and hath wooed thee to himſelfe.

26 Lift vp thine eares, and heare the howling of euill ſpirites triumphed and ſubdued, and the encouraging ſhouting of the glorious Spirites, how all that Queere of Heauen doe gladlie deſire to take thee in their number, to keepe thy part of their harmonie of the new Song to the praiſe of God. And lift vp thine head now full of hope, to receiue that Crowne of Glorie, which Chriſt hath purchaſed to thee, and is readie to ſet vpon thee.

O Lord, I haue foughten my fight, I haue finiſhed my race, and keeped the Faith, hencefoorth

henceforth is laide vp for mee the Crowne of Righteouſneſſe, which God the Righteous Iudge will giue to mee, and not onelie to mee, but alſo to all that loue his glorious comming. 2. *Timoth.* 4.

Will thou know what is this noyſe about thee, it is the hand of thy Lord ſoftlie looſing the pinnes, and ſlakening the coards of thy Tabernacle, it is the noyſe of his Chariots that hee hath ſent from Heauen to bring thee to him: Olde *Iakob* reuiued when he ſaw *Ioſephs* Chariots to bring him to *Egypt*, though his poſteritie were thereafter in thrall, ſhall thou not bee glad to goe vp in theſe Coaches to Heauen, where thou ſhalt euer bee with *Ioſeph*, and vnder a good King, who knoweth *Ioſeph*, and will neuer die. 27

This noyſe is nothing but the ſound of Chriſts key opening thy priſon and fetters: Lift vp thine head and rejoyce, *for thy Redemption is at hand, hee that is to come, will come and not delay: Behold hee commeth, and his reward is with him.* 28

Thou ſhall heare in due time the voyce of thy beloued crying, *Ariſe my ſpouſe, my beloued, ariſe, and come away, for the winter of thy calamitous life is gone, the raines of thine affliction are paſſed. Cant 2.*

Fearefull indeede are the cryes which torment the wicked at Death: The cry of their ſinnes accuſing them, the Law condemning them, the Conſcience tormenting them, the Goſpel teſtifying their contempt of it; Sathan inſulting ouer them, and of a craftie tempter become a cruell tormenter: The creature curſing them for wearying it with ſinne and vanitie: The Heauen debarring them, and the hells gapping for them.

But I thanke God in Chriſt, I haue
29 a better cry in ſome meaſure, and hope to heare it more at the laſt: My Conſcience comforting mee in the peace of God: The Law abſoluing mee, becauſe it is ſatisfied for mee in Chriſt my Cautioner: The Goſpel teſtifying my delight in it, and care to beleeue and obey it: Sathan and his Angels lamenting

ting their diſappointment: The Heauens opened to receiue my Soule, and Angels readie to carie it to Heauen: So long as thou heareſt theſe ſweete voyces, the noyſe of Death ſhall not trouble thee.

All this noyſe of a decaying bodie, is for thy libertie, as it decayeth, thou ſhalt increaſe, as it goeth to the Earth, thou goeſt to Heauen: You came from diuerſe beginnings, the bodie of the Earth, and God put thee in it, in your looſing you ſeeke backe to theſe beginnings, the bodie to the duſt, and thou to God that gaue thee, thou wilt bee ſtronger, freer, cleanner when thou can not vtter thy ſelfe to man, than euer thou was before. The Ballance are well caſten when the more the body returneth to duſt, the more thou aſcendeſt to God thy Sauiour.

I finde a change whereof I neuer thinke to repent, a great change without loſſe: My bodilie eyes waxe dimme, but my minde ſeeth God more cleerely:

Mine eares are ſlow of hearing men, but my Spirit quicke in hearing the conſolations of the holy Spirit: My taſte diſtaſteth meate, but the delight in taſting the ſweeteneſſe of God, increaſeth: All my naturall powers are failing, but my Spirit is more vigorous in affecting, and more peaceable in reſting vpon God and his happineſſe.

It it a fearefull change which goeth all to the worſe, and in end, to deſtruction, but this change is all to the better, and ſhall end in Saluation. This is a ſure token, that as I haue not enjoyed mine happineſſe heere, ſo I haue not loſt it heere: But liuing in the hope and beginnings of it, I am now going to the poſſeſſion of it.

This my change tendeth to happineſſe, though the body by diſſolution ſeeme to goe farre about, yet it is in the way to its owne perfection. And thy change is directlie for it, from Faith, to ſight, from hope to poſſeſſion, and both Soule and bodie in their ſeuerall perfections, ſhall bee in the laſt day conjoy-

ned to make vp my compleateſt perfecti-
on: There ſhall neither bee ſinne, nor
paine in bodie or Spirit, all miſeries of
both ſhall bee gone, and happineſſe of
both ſhall bee compleate: That worke
of Gods Grace perfected in glorie, and
his hand crowning my deſires with en-
joying himſelfe.

Many unions hath thou with the bo-
die, and but one ſeparation: In our
creation in *Adam* an union in innocen-
cie, in my birth an union in vncleannes,
I am begotten and borne according to
the image of *Adam* fallen and ſinfull, in
the reſurrection I ſhall haue a glorious
union in Chriſt, and but onelie one ſe-
paration in Death. This ſeparation is
now needefull, it was threatned in Pa-
radice, if wee offended, and now I can-
not enter in Heauen without it, except
I either liue till the laſt day, and be chan-
ged, or be tranſlated as *Enoch* and *Elias*.

To hold all mankind aliue till the laſt
day, is againſt GODS appointment,
who hath drawne our dayes to an hand-
breadth:

breadth: To bee tranſlated, is the priuiledge of a few, and cannot bee the lot of all: Therfore the ſeparation is in mercie, that the Soule may enter in Glorie, and the bodie reſt in hope for a time; It is not caſten away, but laide vp, and God hath a ſpeciall care of the duſt of it, to raiſe it vp againe: When our friends and neighbours haue laide it in the cold clay, they leaue it there, but God leaueth it not, but keepeth it till the laſt day.

32 Since there can neither goodly be an holding of Soule and bodie together, till the laſt day, neither a tranſlating of the whole man; God hath choſen the mid way to tranſlate the Soule the beſt part, & to diſſolue the bodie; ſo Gods threatning is keeped, *thou ſhalt die*, and *thou ſhalt returne to duſt*, the example of Chriſt in death is followed, our beſt part is tranſlated for our happineſſe and the aſſurance of the bodies reunion, and a way to all. Death in this reſpect is not *penall*, but *premiall* in a ſort, not of Gods anger

anger for our ſinne to puniſh vs, but of his mercie for our well to perfect vs.

Oft-times God giueth vs plaine documents heereof if wee would obſerue them, euery twenty foure hours we haue cleare proofes of foure things. 1. Our *Life* in the day time, when we are buſied in our Calling. 2. Our *Death*, at Euen, when wee reſt from our labours 3. Our *Buriall*, when wee goe to bedde, wee are not caſten in them, nor our garments pulled off, but wee goe in quietneſſe, and lay our garments downe in order, intending to take them vp againe: 4. Our *Reſurrection*, when wee riſe in the morning more vigorous to our Calling, than when we lay downe, *then wee ſhall behold his face in righteouſneſſe, and when wee awake, ſhall bee ſatisfied with his Image. Pſal. 17.*

The ſentence of Death in bodilie paines, hath taught mee many thinges 1. The mortalitie of my body which muſt once bee ouercome, and yeelde to them, and ſo turne to duſt, this Cot-

tage of clay so oft and so hardlie beaten, must once fall.

Many haue a strong desire to liue
34 long, and turneth this naturall desire in a conceate, that as they would, and may, so they shall liue longer: Though there bee necessitie of Death in a decaying bodie, and the spending of the life, yet that desire and hope of life groweth euen with the decay of life. But the holie desire of Immortalitie will eate out that fleshlie desire, and the sense of daylie mortalitie will cut off that false hope.

2. The immortalitie of my Soule, in
35 that vnder such paines, it can haue the own free working on God: If in a body so diseased, it can seeke him, and finde rest in him, shall it not beeing separate from the bodie, haue a more free working.

3. The loue of God, in deliuering
36 mee from damnation: How often haue I cryed in the midst of my paines, *O how farre am I bound to thee my Redeemer, who hath deliuered mee from the fire of Hell?*

Hell? If a ſhort and light paine vnder thine hand in loue bee ſo heauie, how intollerable is that paine of ſoule and bodie eternallie vnder thy wrath.

4. That thy loue can ſtand well with 37
afflicton, thou haſt made light to ariſe to mee in darkneſſe, and cauſed thy countenance to ſhine on mee in Chriſt, and giuen me great peace in my Conſcience in my greateſt extremitie. *O what a Iewell is a good Conſcience in affliction!* Though no man want his ſlips and infirmities, yet he may eſchew the groſſeſt ſinnes: though none can attaine to a legall perfection, yet hee may haue an Euangelicall perfection, in Faith, Repentance, and begunne obedience.

When the Soule darre *atteſt* God, as *witneſſe*, and *appeale* him as *Iudge* to its ſinceritie: In *intending* nothing but his Glorie: In *inquiring* his will as the way to that Glorie: And *endeuouring* to doe according to his knowledge for that good end: Then in ſome meaſure wee may ſay with *Ezechiah*, *Remember, O Lord,*

Lord, how I haue walked before thee in trueth, and with a perfect heart.

The conſcience of theſe things haue ſo taken vp my Soule, that my paines at the greateſt are mitigate; that holy and heauenly diuerting of my Spirit by ſo ſweet and ſpirituall influence, ſometimes beguyleth my bodilie ſenſe, that it doeth but tolerablie affect mee. The preſent ſenſe of thy loue in mine acceptation in Chriſt, and aſſurance of Glorie to come, are ſtrong ingredients to temper the greateſt paines in this life. And it is a profitable paine in the bodie, that both occaſioneth the ſeeking, and bringeth out the feeling, of the health of the Soule, in thy ſenſible loue.

38 ¹ It hath alſo giuen mee a new Experience of Death; ſurelie Death to the Saincts is not as the moſt part take it, ² not a deſtruction, but a deliuerie. ³ It is both my laſt affliction, and my laſt deliuerance from all miſeries. 39 ⁴ It is both an end of this life, and the beginning of my life of Glorie in Heauen. ⁴ In it

ſelfe

ſelfe it is a curſe, but to the Sainctes a bleſſing in him who hath ouercome it. 5 I finde it both a diſſolution from the world, and of Soule and body, and of euerie part of the bodie from other, and my firſt great union with GOD, the Sainctes and Angels. 6 It is both my death and perfect birth day; I haue now a ſeeming life, but I liue not perfectlie till I die, the New man ſhall then come foorth to a glorious libertie in the face of God.

7 It is my laſt and greateſt pollution, my bodie is ſometimes and by partes affected with weakneſſe, and Death turneth all in a lumppe of vyle and lifeleſſe clay; and yet it is my firſt and greateſt purgation: Many purgations ſpirituall haſt thou giuen mee in this life, in Baptiſme the Laver of Regeneration, from ſin in euerie act of Faith, purifying the heart; in euerie act of Repentance, waſhing mee in the blood of Chriſt, in euerie exerciſe of ſpirituall worſhip clenſing mine handes in innocencie to compaſſe

thine

thine Altar: But this is the great and last purgation, when I am cleansed from all sinne: In that same instant when my Soule and body doe separate, all spiritual blemishes are separated from mee: That is the worke of thy Spirit in mee, hee knoweth no vncleane thing can enter in Heauen, and therefore at my last breath he will giue me the last & full cleansing, and last degree of sanctification; I tremble not at the fire of Purgatorie.

The enemies of the crosse of Christ, are justlie so punished by that their errour; when Christs Blood hath cleansed mee from all guiltinesse of all sinne, and his sanctifying Spirit hath purged out the nature of it: And his perfect obedience hath relieued mee from all punishment, there is neither place nor use for that purging, or rather tormenting fire after this life: [8] Death is in it selfe the most terrible of all terrors, but I find it in Christ most desireable.

The wicked doe tremble at the thoughts of it, they see it onelie in the fearefull

fearefull reſpects, as a deſtructiō, a curſe, an end, a death, a diſſolution, a pollution: Therefore they abhorre it, and the mention of it, is to them as the hand-write on the wall was to *Beltaſhar*.

But thou ſheweſt to mee theſe pleaſant reſpects of death, as a deliuerie, a bleſſing, a beginning, a birth, an union, a purgation: They haue none but fearefull grounds, they are yet in Nature, vnder the Law vnder ſinne, without Chriſt, and vnder an euill conſcience, but thou haſt layed better grounds in mee, and put mee vnder Grace, and vnder the Goſpel, vnder remiſſion of ſinne in Chriſt, and in a good Conſcience. 41

What wonder that the godlie and wicked vpon ſo contrare grounds, and reſpects, haue ſo contrare thoughts and deſires of Death. Thou haſt builded my Soule vpon theſe beſt grounds, and filled it with conſideration of the beſt reſpects of Death, therefore it is that I loue it, and deſire it as thy Meſſenger in mercie, for mine eternall good: As

Laban

Laban welcomed *Abrahams* ſeruant, and ſaid, *Come in thou, bleſſed of the Lord*; ſo I ſette mee not to flee, but occure to it, not to ſhune it, but to welcome it.

42 Nothing affrayeth man more at the ſight of Death, than vncertaintie of his eſtate after it: Euerie one at death is as a man on an edge of an high Hill, all muſt leepe, but euerie one knoweth not where he ſhall light: To the wicked the valley is darke and miſtie, they know not what ſhall become of them after Death, dulefull is the parting of that Soule and bodie that part vnder ſinne and wrath; At beſt they are in this confuſed vncertaintie, not knowing their future eſtate, and if they haue any knowledge, it is all ſpent in mutuall accuſing & cõdemning at the laſt day, and mutuall tormenting in Hell, as authors and furtherers of ſin.

Their Soule curſeth their bodie, becauſe it was too readie an inſtrument to execute the wicked deſires of it: And the bodie ſhall curſe the Soule, becauſe it was an euill guide to miſleede it in ſin.

They

They liue now in cõcord & mutuall flatterie of other, which is nothing but their conſpiracie againſt God: But when both are ſenſible of their eſtate, they ſhall curſe other mutuallie. As they part at Death, ſo ſhall they bee joyned at the laſt day, and curſe other eternallie in the Hell vpon the ſame grounds.

But to the godlie, all things are contrare: They know whither they goe after Death, and their Soules and Bodies at their parting bleſſe one another, for their joynt happineſſe in the ſtate of Grace, and in mutuall teſtifying of their ſeuerall labour in the Lord, for attaining that happineſſe. They part full of the peace of God, full of the deſire of their reunion, and full of the hope of it, and eternall Glorie thereafter.

Thou haſt bleſſed mee with this certainetie: For my bygone condition, thou perſwadeſt me of my Calling and Election, and haſt made them ſure in me by thy conſtant working ſince thou called mee to Grace: For my preſent 43

eſtate

eſtate I find my ſelfe vnder thy fauour in Chriſt, reconcealed to thee in him, as one of thy called and choſen Ones: For my future eſtate, *I know that my Redeemer liueth, and that hee ſhall ſtand at the latter day vpon the Earth: And though after my skinne wormes conſume this bodie, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelfe, and not another for mee, though my reines bee conſumed within mee. Iob. 19. 25. I know that if the earthlie houſe of this Tabernacle were diſſolued, I haue a building of God, an houſe not made of hands, in Heauen. 2. Cor. 5. 1.*

Many ſeeke certaintie of vncertainties, to ſecure their worldlie ſtate on Earth, and neglect their ſpirituall ſtate in thee: But all faſtening in the world is looſneſſe, and a loſing of a better: But I ſeeke for a certaintie of that better ſubſtance.

44 By thy Grace working Faith in mee, thou haſt made mee more certaine what ſhall become of my Soule and bodie after Death, than I am of my goods in the world,

world, I haue no promiſe of their particular ſtate, thy Prouidence will ſecure it ſelfe of them, and they may poſſiblie fall in the hand of mine enemies. But as for my Bodie, *I know it ſhall reſt in hope in the duſt*, till the Reſurrection, and my Soule ſhall bee carried to *Abrahams* boſome.

Thou haſt tolde mee whither I ſhall goe, when I die, euen to that Land of Light and Libertie, to theſe Manſions which Chriſt in the Heauen hath prepared for mee: And for thy loue, and deſire to bee with thee in them, I viſite them daylie: *When at euening, morning and midday, yea, ſeuen times a day I call on thee, my Father in Heauen*; then am I viſiting theſe Manſions: I cannot bow my knee religiouſlie to thee, but mine heart is then with thee, adoring thee in the Heauen of heauens: In the time of thy worſhippe when I ſeeke thy face, though my Bodie bee on the Earth, yet my Soule is beholding thy face, thereby acquainting my ſelfe with the light of 45

thy countenance, which I hope to enjoye for euer.

Thou knoweſt I counted not theſe
46 for dayes of my life, wherein I did not often draw neare to thee on the throne of Grace, almoſt continuallie ſetting thee before mee, and diſpoſing my Soule and bodie as worthie of thy ſight.

Shall I not then know that way after Death, which I daylie haue troden in my life? Or ſhall that light which now leadeth mee in the darkneſſe of this life, be put out at Death? I muſt die, but it will not die to mee: Thy face that now inlightneth mee, ſhall ſend out a more glorious ſplendour in the houre of my Death, than euer it ſent in this life: There is no feare of darkneſſe in the path of Death, when the diſcouered face of God in mercie ſhineth on mee, and perfectlie inlighteneth mee in that glorious light.

When bodilie ſenſes doe faile, the
47 ſpirituall ſenſe and ſight ſucceed in their perfection, I haue in this life but a ſmall candle

candle lighted at the meanes of Grace in reading, hearing, and meditation: But when theſe meanes end, and mine outward ſenſes doe ceaſe from their work, I ſhall take light immediatelie from God himſelfe, hee worketh by his ordinance, ſo long as their neceſſitie or vſe remaineth, but when theſe end, he commeth in himſelfe and worketh more fullie.

I neede not bee grieued, nor my friends cry out in the bitternes of heart, when my ſenſes faile: The light that I looke for in Death, ſhall as farre exceed my preſent light, as the Sunne in his full beautie at mid-day exceedeth the light of a ſmall candle. I ſhall finde no darkneſſe in the paſſage of Death, ſince I am in Chriſt: Hee who is in him, ſhall not walke in darkeneſſe, but ſhall haue the light of Life. The immediate ſight of God, needeth not the vſe of outward meanes: It ſhall bee no loſſe to mee, when perfection ſupplieth and ſucceedeth imperfection.

Thou haſt alſo acquainted mee with

Death, and made mee feele in ſome beginnings and reſemblance that ſame which I will finde at his dint; that ſentence of Death putteth mee to the hight of Reſolution; and I am vnder thine hand, as *Iſaak* vnder the hand of *Abraham*, bound and layed on the Altar, and know nothing but that the ſtroke will come, I am readie for it, and looke for none other than diſſolution.

But thou knoweſt thy thoughts concerning mee: If thou ſpare mee at this time, this leſſon is profitable, that thou haſt ſhewed mee the face of Death, and yet brought mee backe againe.

49 As tender and louing Parents in this Towne, ſend their ſicklie Children ouer this Firth, not to leaue them on the other Shore, but by Sea-ſickneſſe to purge their Stomacke, and cure them of their infirmitie: So thou can imbark thine owne in the Ship of the ſentence of Death, and Reſolution for it, and bring them backagaine, and cauſe them caſt out ſome noyſome corruption in renoun-

renouncing the world.

Thou knoweſt, *O Searcher of hearts*, that I neither loue this life, nor deſire to abide in it for it ſelfe, but for thy Glorie, Though I bee full of dayes, yet if I can honour thee in it, I care not what miſeries I vndergoe: I had neuer greater contentment, than when I was moſt injured for thy cauſe: As I count of no life but in thee, ſo I deſire not to liue but for thee. 50

If thou bring mee backe againe, ſerue thy ſelfe of mee in mercie, and doe with mee as ſeemeth good in thine eyes. If thou haſt decreed that at this time, *I ſhall not die, but liue, then grant that I may declare the mercies of the Lord*: That in my lent and prolonged dayes, *I may magnifie thy glorious Grace in Chriſt, in teaching ſinners thy wayes, & turning them to thee: That thy vowes may bee on mee, O Lord, and I may pay them in the ſight of thy people, in the great Congregation, that when thou haſt redeemed my Soule from Death, mine eyes from teares, and my feete*

from falling, I may walke before the Lord in the Land of the liuing. Pſal. 116.

And may both feele and ſay with thine holie Apoſtle, *Bleſſed bee God euen the Father of our Lord Ieſus Chriſt, the Father of mercies, and the God of all comfort, Who comforteth vs in all our tribulation, that wee may bee able to comfort them which are in any trouble, by the comfort, wherewith wee our ſelues are comforted of God. For as the ſufferinges of Chriſt abound in vs, ſo our conſolation alſo aboundeth by Chriſt. And whether wee bee afflicted, it is for your conſolation and ſaluation: Or whether wee bee comforted, it is for your conſolation and ſaluation. 2. Cor. 1. 4. 5. 6.*

I looke for a glorious *Reſurrection and eternall day* of light, and comfort after it, all my deliueries in this life, hath ſome night of affliction following, and the verie day of proſperitie may both haue gloumie cloudes of miſcontentment, and the eclypſes of thy face in ſome deſertion: But that day in Heauen ſhall haue

haue no night following, none obſcuritie, by raines or cloudes of affliction: None eclypſe by deſertion, but the conſtant enjoying of thy face for euer.

Thou *will wype all teares from mine eyes*, both the teares of ſorrow vnder temptation to ſinne, and vnder guiltineſſe for ſinne committed, and vnder affliction: As alſo the teares of joy, I ſhall then rejoyce without teares, for my bodie ſhall haue none excrementitious humour, to caſt out at mine eyes: And that joye ſhall not bee by way of paſſion as now, but of a glorified affection, it ſhall not bee mixed with feare of ending, but endure eternallie.

Who can refuſe to die for to obtaine ſuch a Glorie, Death is but ſhort, and that Glorie beyond it, is euerlaſting and ſhall wype away all ſorowes both of this life, & death. *Dauids* Worthies for a litle water of the well *Bethlehem*, brak throgh the Armie, and ſhall not we for the well it ſelfe of liuing waters, aduenture vpon Death? Men ſicke of Ambition, caſt

away there life in battells or combats where the victorie is vncertaine; and the following fame is but ſmooke: And ſhall wee not combat with Death, where the victorie is certaine, and the following glorie is weightie and eternall.

I haue had an longſome toyle in the world, now I am called to the Lords Reſt, I had no reſt heere but in him, and it is kindlie that I finde it more in him in the Heauen. There I ſhall reſt from my labours. There thy weariſome journey ſhall end in the owne home (O my wearie Soule) thou needeth goe no further, than thine home, and thy growth ſhall end in that thy perfection: There is no way beyond the end, nor growth aboue perfection.

Though there bee ſundrie degree of of Glorie in Heauen, yet the leaſt degree (if perfection can bee little) ſhall haue fulneſſe. It can neither deſire more nor receiue more: When deſire is ſatisfied and capacitie filled that is abſolute perfection.

Goe

Goe then to this reſt, and ſute it of God vpon all theſe rights, which his mercie hath furniſhed to thee. 54

Thou haſt his right of the promiſe, in the Couenant: Of his *acquiſition*, in the purchaſe of Chriſt: Of his *Legacie*, in the Teſtament, *Father, I will that theſe which thou haſt giuen mee bee where I am*. Of *Infeſtment*, by the earneſt of the Spirit: Of *begunne poſſeſsion*, by the firſt fruites, and of *perfection* by ſo many fulneſſes. Thou art full of dayes, and full of labour, both of Gods worke in thee, and by thee in other in thy calling, and full of deſire of diſſolution, and of that better life.

What then can hold thee out of it? God is the Donatour, and hath it in his hand. Since he hath made thee all theſe rights, hee will maintaine them, and put thee fullie in the poſſeſſion. Goe, and claime it of his mercie, thy claime will bee admitted of him, who hath both founded and fraimed it in himſelfe.

How can I but expect the happie end of

of thy worke in mee, O Lord, who haue found thee ſo mercifull in the bygone courſe of it: As thou beginneſt in thine own, ſo thou proceedeſt till thou crown it with glorie: My feeling of it, is by parts and degrees, but in it ſelfe, and in thee, it is a continued and compleete worke.

Thou didſt begin in it my free *election*, and ſeeing mee lye in the loſt maſſe of mankinde didſt chooſe mee in Chriſt: Thou broughteſt mee in the world, in a *time* and *place* where the *Goſpel* was preached and Grace offered: And ſcarcely was I borne, when thou waſhed mee in *Baptiſme* in the blood, and renewed mee by the Spirit of Chriſt.

When I was offered to thee in that Sacrament, little did I knowe what grounds of Grace thou was laying in mee. Thou broughteſt mee vp in *humane learning* vnder *good Maſters*, and hemmed in, the folie of my youth with the care and proficience in learning.

With theſe good occaſions thou bleſſed

bleſſed mee with the hearing of *godlie Paſtors*, who did ſow the ſeed of godlineſſe in mine heart, ſo that in the verie throng of Schoole-ſtudies thou drew me to a ſet dyet of priuate deuotion, in reading thy word, & in calling on thy Name.

So ſoone as I could diſcerne any thing, thou inclined mine heart to the ſacred *Miniſterie*, and made mee deſire to ſerue thee in it aboue all callings: And ſweyed all my thoughts and ſtudies for the obtaining of the abilities of that worke. In the verie courſe of humane learning, thou put thine hand in mine heart, and entred mee in the grieuous *exerciſe of Conſcience*, to prepare mee for thy ſeruice: and gaue me no ſolide peace till I tooke on mee both the yocke of Chriſt in mine effectuall calling to grace, and of the Miniſterie of the Word. By this doing thou drew all my thoughts to *practick Diuinitie* as to the beſt ſort, holding mee euer about the end, and the uſe, & the fruite of the beſt meanes to it. for keeping of a good Conſcience.

Thou

Thou haſt joyned foure things in me, that furniſheth daylie exerciſe to my Spirit. 1. *A naturall diſpoſition* inclining to penſiueneſſe, ſo that my greateſt reſt is in the multitude and throng of enquiring thoughts. 2. The worke of Grace in the ſanctified *exerciſe of Conſcience*. 3. And thy *prouidence* without euerie day furniſhing a new croſſe, as mine ordinary dyet & a matter both to my naturall diſpoſition, & Conſcience. 4. And with all theſe the *aſſiduous labour* of a painefull Miniſterie, changing the nature of reſt and labour in mee: So that my greateſt reſt is in greateſt labour, and a ſhort relaxation doeth wearie mee more, than long bending of my Spirit.

As thou didſt *ſeparate me to the Goſpel of thy Son, and counted mee faithfull, and put mee in the Miniſterie*, thou poſſeſt me with a care to bee faithfull in it, and to approue my ſelfe to thee, in preaching thy word as thy word, and in partaking of that Grace which in thy Name, I offer to other. Thou made mee thinke it a

it a fearefull judgement to feede others and ſterue my ſelfe: To builde the Arke of *Noe* to ſaue others, and periſh in the waters my ſelfe, but to ſtriue to this compleat fruite of the Miniſterie by faithfull diſcharge of my duetie, *to ſaue my ſelfe, and them that heare mee.* 1. *Timoth* 16.

I cānot but count this among thy greateſt mercies to mee, that in the midſt of my trouble thou filleſt my Soule with thy peace, & that in *the multitude of the thoughts of mine heart, thy comfortes delight mee, Pſal.* 94. 19. While I am thy priſoner in this bed of diſeaſe, & cannot declare thy mercies in publicke to thy people; Thou giueſt mee libertie to ſpeake of thy wondrous workes to them that viſite mee, to exhort them *to liue the life of the righteous*, and in as great confidence in thy Name, to aſſure them, that in that caſe they ſhall *die the death of the righteous*: And to ſay with thy Prophet, *Come, and heare all yee that feare the Lord, and I will declare what hee hath done to my Soule. I cryed vnto him with my mouth.*

and hee

and hee was exalted with my tongue. If I regarded iniquitie, in mine heart, the Lord will not heare mee, But truelie God hath heard me, and hath hearkened to the voyce of my prayer. Pſ 66. 16. 17. 18. 19. For hee ſeeth no ſinne in Iaacob, nor tranſgreſſion in Iſrael. Numb. 23 21. But as manie as walke according to this rule, his peace is on them, and his mercie, and vpon the Iſrael of God. Galat. 6. 16.

This I take as a ſeale of thy loue, that thou haſt both accepted mee, and my former endeuours, and pardoned all my ſinnes in the Sonne of thy loue: What would be my caſe, if in thoſe paines my wonted terrours had poſſeſſed mee: But thou who comforteth the abject, & knoweſt my weakneſſe, *layeſt no more on mee than I can beare: Thou makeſt thy Grace ſufficient for mee, to giue mee the out gate with the temptation, that thy power may bee manifeſted in my weakneſſe. 1. Cor. 12. 7. 9. Bleſſed bee God, who hath not turned away my prayers, nor his mercies from mee. Pſal. 66. 20.*

How

How precious are thy thoughts to mee, O God, how great is the ſumme of them, If I ſhould count them, they are moe in number than the ſand. Pſal. 139. 17. 18.

Many, O Lord my God, are thy wonderous vvorkes, which thou haſt done, and thy thoughts vvhich are towards vs, they cannot bee reckoned vp in order to thee. If I would declare and ſpeake of them, they are moe than can bee numbred. Pſal. 40. 5.

But this is a ſmall ſumme of a greater roll, that I may both teſtifie to the world my thankfulneſſe to thee, who haſt *ladened mee daylie with thy bleſsings*: And ſtirre vp others to marke thy mercifull dealing with them in their youth. That finding thy goodneſſe in good occaſions and education, and the bleſſing of both in learning and godlineſſe, they may bee thankefull to thee.

O what a mercie is it in ſo dangerous a time as Youth, to bee brought by thy Spirit to true Wiſedome and godlines: Then Witte is weakeſt and corruption is ſtrongeſt, and we readie euery houre

to

to caſt our ſelfe in ſinnes, which may coſt vs eternall murning. But thou preuenteſt Sathan, and ingageth vs in thy Grace and obedience, before either hee can abuſe vs in iniquitie, or wee doe know what good thou art working in vs.

Thou knoweſt how forcible the ſenſe and conſcience of thy mercie is, both to make vs thankefull for it, and deſirous and confident of more: None can feele thy loue in thy Fatherlie care ouer him in his Youth, but his heart muſt diſſolue in loue to thee, and powring out it ſelfe on thee, waite vpon the due accompliſhment of ſuch good beginnings.

When I remember theſe thy mercies, I finde them mine obligements to thee: How thou didſt beare more with mee, than all the world, or I could beare with my ſelfe: I both wonder at thy vnſpeakable loue purſuing with kindneſſe ſo vile a worme: And am confident that thou who hath *begunne thy good worke in mee, will alſo finiſh it, till the day of the Lord Ieſus: Whō thou loueſt, thou loueſt to the end.*

Thy

Thy calling and gifts are vvithout Repentance. VVho ſhall ſeparate vs from the loue of Chriſt? For I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſet, nor things to come nor height, nor depth, nor any other creature, ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord. Rom. 8. 38. 39.

Vnder this acquaintance with Death, and certaintie of theſe glorious thinges after it, the bitterneſſe of Death is diſgeſted: As the godlie and wicked haue contrare reſpects of Death, and contrare grounds, and contrare deſires, ſo alſo contrare diſpoſition, and practice when it commeth.

I leaue the horrors of it to them that are vnder ſinne: Their death is like a 56
Malefactors execution; when hee is pannaled, and juſtlie convicted, one pulleth the Hatte doggedlie from him, another his bond, a third bindeth his hands behind his backe, and the poore man ouercome with griefe and feare, is dead

before hee die.

57 But I looke for the Death of the Righteous, and a peaceable ende, that it shall bee as a going to bed of an honest man: His seruants with respect take off his cloathes, and lay them downe in order: A good Conscience then playing the Page ordereth all, so that it confirmeth and increaseth his peace: It biddeth good-night to Faith, Hope, and such other *attending graces* and giftes in the way: When wee are come home to Heauen, there is no vse of them: But it directeth Loue, Peace, Ioy, and *other home graces*, that as they conveyed vs in the way, so they attend vs at Death, and enter in the Heauens with vs.

The first sort beginneth & endeth here their being & vse: The second of a more induring Nature, doe beginne and grow here, and shall abide in vs for euer in Heauen, as a part of our perfectiō. *Marke the just man, and consider the vpright, for the end of that man is peace.* *Ps.* 37. 37. *Moses* after hee had beene all his dayes

dayes a faithfull Seruant in the houſe of God, dyed peaceablie on the Mountaine, in the Armes of God: Hee liued all his time in Gods obedience, & dyed full of his fauour and peace: God welcometh them kindlie to his joyfull Reſt, who ſerue him faithfullie in their life.

There is none ſo throughly ſanctified, who at Death ſhall not find ſome feare: 58
Nature is nature in the beſt men, till Soule and bodie ſeparate. 1. The remembrance of bygane ſinnes, though pardoned: 2. The ſight of the great volumes of the compt Books of our Conſcience, though cancelled in the Blood of Chriſt. 3. The skarres and markes of our mortified corruption. 4. And the weaknes of grace not yet fully perfected. 5. And the paines of Death both then firſt felt, and laſt to bee felt, will worke ſome aſtoniſhment in them who are beſt prepared for Death.

But ſo ſoone as our Spirites gather themſelues, and ſeeth God in Chriſt, with the Crowne of Glorie in his hand,

and the good Angels come to carrie our Soules to Heauen, all that amazement ſhall euaniſh.

God in mercie, both craueth and admitteth thoſe our infirmities: Hee giueth Grace in ſome things to correct Nature: In ſome to cure it: In other to ſanctifie and perfect it: All theſe workes of Grace doe heerein concure, Natures moderate feares are ſanctified, her exceſſes preuented and corrected, and her laſt worke cloſed by the ſucceeding glorious joyes.

Manie things giue vp their laſt worke at our death: Sathan his laſt on-ſette: The Conſcience (if it be not fullie pacified) her laſt accuſation, & then turneth to be a continuall comforter: The Body the laſt feeling of paine, and all theſe are greateſt, becauſe they are laſt, and yet doe not argue ſtrength or preuailing but decay: Deadlie diſeaſed bodies haue ſome ſort of bettering, immediatelie before Death. It ſeemeth to ſome a recouerie of health, but is indeede a dying.

So

So all theſe things at our Death ceaſe from their worke by their laſt on-ſette. *Pharaoh* made his moſt fearefull aſſault on *Iſrael* at the red Sea, *but theſe men which now yee ſee, yee ſhall ſee no more*, ſaid *Moſes*. Wee may beare with Natures laſt aſſaulting and braids in Death, it ſhall neuer moleſt vs againe.

I haue put mine houſe in order, & diſpoſed all things that thou haſt giuen me: The world I leaue to the world, thou knoweſt I neuer loued it, nor counted of it ſince I ſaw thee. The firſt worke of thy life in mee, was the killing of the loue of the world: Thy face, the light of thy countenance, and ſweetneſſe of thy Grace, made mee diſguſt the world, as gall and worme-wood. My bodie I lay ouer to the duſt, in hope of a glorious reſurrection: My Soule I giue to thee who hath giuen it to mee; ſince the dayes of mine effectuall calling, it hath beene more in thee than in mee, the deſire of it is to thee, and the delight of it in thee alone; what then remaineth, 60

but that now it bee filled with thy ſelfe.

I haue not much to tranſport out of this world: My Soule in the ſtrongeſt affection is gone before, and when I come away, I ſhall bring nothing to Heauen, but thy workes in me, and with them a good Conſcience, my daylie obſeruer: As for things worldlie, the baggage of this Earth, I leaue it as the houſe ſweepings to them who come after in this great houſe of the world; I had none other accompt of it, euen in the time of neceſſitie, of the vſe of it, what ſhall I count of it now, when that neceſſitie is ending.

As for my ſinnes, which thou haſt pardoned in Chriſt, I lay them ouer to Sathan, as their Author, they were mine in their *Nature*, *Action*, and *Guiltineſſe*, but they are his in *Origination*: Hee ſpewed that poyſon in *Adam* whereby all mankind are originallie defiled.

Thy ſauing Grace I render to thee againe, thou haſt giuen it to me, to bring mee out of Nature: And the natiue

course of it is to returne to thee, and in that returning, to carrie mee with it towards thee, the Fountaine of Grace.

So in Death I desire to be as a *Pitcher broken at the well*, while the potsheard turneth to the dust, let my Soule with thy Grace runne backe to the well againe, euen to thee, from whom I receiued them. *Confirme this my Testament, O Lord, as thine owne worke, and a part of the meeting of thy Testament to mee.*

Nothing but my sinnes can hold mee out of Heauen, which receiueth no vncleane thing: *Cast them behind thy backe, and burie them in the bottome of the Sea*; Seale vp the discharge of them in my Conscience, that when I goe out of this life, I may present it as my warrand and thy token to bee admitted within the gates of Heauen, assure mee more and more of that remission, that I may also bee assured of all the following blessinges which thou hast purchased with thy blood.

Thou ſanctified our Nature, and aſſumed it in the Virgine, to worke the worke of our Redemption thereby: To make it a paterne and ſamplar of our ſanctification: A conduit pype to convey Grace to vs: And a pledge that in due time, thou wilt make vs like to it in a fellowſhippe with thee: Sanctifie me throughlie with thine holie Spirit, that I may bee fullie receiued in thy fellowſhippe, and enjoye all theſe glorious priuiledges in thee.

This Saluation thou haſt purchaſed for vs, and promiſed to vs, and haſt wrought in mee both a deſire of it, and a particulare perſwaſion of it for my ſelfe. *This is a true ſaying, and by all meanes to bee receiued, that Chriſt Ieſus came into the world to ſaue ſinners, of whom I am the chiefe.* 1. *Timoth.* 1. 15. *Remember therefore thy promiſe to thy Seruantwherein thou haſt made mee to truſt: This is my comfort in mine affliction, for thy word hath quickened mee.* *Pſ.* 119. 49.

Now, Lord, I am taking vp the other Shore

Shore and the Land beyond the Riuer: In mine effectuall calling thou brought mee through the red ſea, bring mee now ſafelie through Iordan. Then thou drowned mine enemies in Baptiſme: Theſe waters that waſhed me, deſtroyed them: Diuide likewiſe, O Lord, theſe waters of death, that I may ſafelie enter into thine heauenlie *Canaan*: *Elias* Mantle diuided *Iordan*; wrap me vp in Chriſts righteouſneſſe, that I may paſſe through Death: *For there is no damnation to them that are in Chriſt. Rome. 8. 1.*

Set the Arke of the Couenant in the midſt of it: Where that Couenant commeth, theſe waters diuide themſelues: Let me ſee the high Prieſt of my profeſſion (who is the Arke himſelfe) carying that Arke before mee: Where hee ſetteth his feete, there is dry ground to paſſe through the midſt of dangers. O Sonne of God, ſhew thy propitiation to the Father, to appeaſe him: To me, to encourage mee: To theſe waters, that they may flee away, and to mine enemies,

mies, that they may bee destroyed.

62 Let mee see thee (as I did long since) at the like sentence of Death interponing thy selfe betwixt the wrath of God and mee, securing me from sinne, punishment, and all that worke of Iustice: When thou turned wrath in mercie, and the Iustice Seate in a Throne of Grace: And setting thy selfe as a sconse between GODS wrath and mee, made mee as posedlie and calmelie to stand before God, vnder the sentence of Death, as euer I did in the sweetest meditations & motions of thy Spirit. That former proofe (yet fresh in my minde) confirmeth mine hope in the expectation of the like peace, when Death shall come indeede.

63 All *this I know, this I beleeue, and hope for*, and feele alreadie begunne in mee in some measure, and perswade my selfe as now I thinke it, and write it, that in due time, I shall finde it, and praise thee in Heauen eternallie for it, when thou hast crowned thy mercies in mee.

The

The ſenſe of thy preſence doth now 64
delight mee, but I reſt not on it: As it giueth mee vnſpeakable contentment, ſo it pouſeth mee fordward to thy perfect preſence: I muſt euer bee in mouing, till I bee perfected in thee.

Though thy preſence cõfort me now in theſe my Soules-ſpeaches with thee, and refreſh my wearie heart both vnder preſent paine, and foreſeene paines of death, yet I ſtay not there: Theſe cooling taſtes doe rather inflame my deſire, than quench it, and increaſe my longing for the Well it ſelfe: *That I may bee ſatisfied aboundantlie with the fatneſſe of thine Houſe, and drinke of the Riuer of thy pleaſures. For with thee is the Fountaine of Life, and in thy Light I ſhall ſee light.* Pſal. 36. 8. 9.

All my joyes in the way cannot ſatiſfie mee, till I bee in that Citie, whereof the Lord God Almightie, & the Lambe is the Temple: That new Ieruſalem that hath no neede of the Sunne, nor of the Moone, for the Glorie of GOD doeth inlighten it, and the Lambe

Lambe is the Light of it. Reuelat. 21. 22. 23. I long for that pure Riuer of the water of Life, cleare as cryſtall, proceeding out of the Throne of God, and the Lambe: I long for the fruite of the Tree of Life, that bringeth fruite euery Moneth, (euer conſtant and new joyes) that I may ſee the face of the Lambe, and haue his Name written in my forehead, and follow him vvhitherſoeuer hee goeth. Revelat. 22. 1. 2. 4.

Till I come to this eſtate, my Soule will euer thirſt for thee, more than the thirſtie land doth for raine, or the chaſed Hart panteth for the riuer of vvaters: My Soule thirſteth for God, euen for the liuing God, Oh, vvhen ſhall I come and appeare before God. Pſal. 42. 2.

65 None hath wrought, or can worke this great *Deſire* in me, but thou onelie, & none can, or ſhall ſatisfie it, but thou, and that by none of thy giftes but by thy ſelfe alone: It is a deſire of thy ſelfe aboue all, and cannot reſt without thy ſelfe: It is ſtronger than all other deſires

ſires in mee, they are all ſilent when it raigneth, they ceaſe willinglie, and quite their priuate contentment, and ſeeke it in the ſatisfaction of this greateſt One, *Come therefore, O thou, whom my Soule loueth*, and ſatisfie my Soule in her greateſt deſire of thee.

This is for the preſent (by the worke of thy Spirit) & I truſt ſhall be my laſt & ardent affection to thee in the houre of my Death, & mine eternall condition in the Heauens. Then the *greateſt ſatisfactiõ* of my *greateſt deſire*, ſhall work my *greateſt delight*: Sight, and Senſe, and Fruitiõ ſhall then teach mee, that which now the eye hath not ſeene, nor the eare heard nor the heart of man conceiued: But when I ſhall ſee thee, as thou art, & ſhall know thee, as I am known, then I ſhall ſee that which now I beleeue and hope for, euen mine happineſſe in thee perfectlie. 66

When the end of thy loue to mee, and of my deſire of thee, doe meete in that glorious perfection, there ſhall neither be matter nor place for more deſire:

The

The infinite *weight* of Glorie: The eternall *indurance* of it: The constant *freshneſſe* and continuall *newneſſe* of it in my neuer-loathing nor decaying feeling, excludeth both the increaſe and beeing of any deſire: Whē thy delight in mee, and my delight in thee doe concurre, then my glorified delight ſhall reſt on thee, and thy delights contentedlie. I ceaſe now to write, but not to think of, and affect thee as mine onelie happines.

Let thy good Spirit, O Lord, keepe my Soule, vnder the ſenſe of theſe delights, or vnder the memorie of them, or the fruite of them, that I may walk in the ſtrength of their cōſolations, delighting my ſelfe in thee, and in that mine happineſſe, which is thy ſelfe, till I perfectlie enjoy Thee. *Into thine Hands, I commit my Spirit, for Thou haſt redemed mee, O LORD GOD of Trueth.*

COME LORD IESVS, AND TARIE NOT.

AMEN.

FINIS.

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